

Division *I*

Section *7*

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THE
Spirit of Missions

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No. 3

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THE OLD MILL DOWN IN HAPPY VALLEY
See "Progress in Happy Valley," page 153

The Spirit of Missions

CHARLES E. BETTICHER, Editor

VOL. LXXXVI

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A LENTEN MESSAGE

UNREST and change are the key-words of our time. Disorder, revolution, suffering, catastrophe, afflict the peoples of Europe and awaken in us vague fears. For here at home, in this rich and blessed land of ours, there is doubt and uncertainty and the restlessness of change.

As never before, thoughtful men and women—men and women who love their country and are proud of its traditions—must find themselves searching for something sure, steadfast, unchangeable: and so we hear the voice of the Psalmist: "Be still and know that I am God", and again, "How great is Thy goodness, which Thou hast wrought for them that trust in Thee before the sons of men. Thou shalt hide them in the Secret of Thy Presence from the pride of men."

That is the meaning, the opportunity of the Lenten season; by prayer and self-denial and retirement from the rush and clamor of the world, to realize more completely the Secret of the Presence and get near to God.

Let us be thankful for this constant and unfailing witness of the Church, which, by the calm of these holy days and the fellowship of Her solemn services, opens up to us a wider and serener realm, and reminds us of "the end for which we were made, even to be like God", Whose love enfolds us and Whose wisdom shall guide us in the way of truth and peace, through Jesus Christ our Lord.

Rev. A. Gailor

AN APPEAL TO THE WOMEN IN THE CHURCH

Issued by the Executive Board of the Woman's Auxiliary to the Presiding Bishop and Council

"SHOW me your women and I will tell you what you are," said a wise man in judging a nation—a remark which recognizes the fact that the standards and habits of women largely shape the destiny of mankind.

We believe that the position and character of American women has been a great asset in the life of this nation and that through increasing opportunities to express her ideals the American woman has a still greater contribution to make.

At this moment of our history, however, partly as a result of the world upheaval, we are facing a condition which is not only deplorable but one which reflects unpleasantly on the general character of our womanhood and calls for heart-searching by all right-thinking women.

Appeal to the Women of the Church

Reality, we are told, is the note of this postwar period, and it would seem that the emphasis is on the reality of all the forces conducive to the breakdown of high moral standards.

This is manifested in every circle of society and in every phase of life, but particularly in the habits of our women, young and older, as shown in "the decline of reticence," profane language, indecent dress, improper dancing, gambling and a general indifference to reasonable safeguards of proper conduct.

Reports, which are principally hysterical gossip, should be ignored, but accurate testimony from all over the country makes an unpleasing picture, some portion of which at least has a counterpart in every community.

To these distressing conditions the serious attention of every woman in the Church is called, for certainly there never was a time when Christian women were more needed to help emphasize Christian standards.

The most effective thing we can do now is to take concerted action to prove that, as Christians, we "hate the evil and love the good" and believe that life should be a clean and joyous thing, reflecting our recognition of God our Father and the loving leadership of Christ our Saviour.

Then we ought to recognize that it is a waste of time to shift responsibility for the present state of affairs. As women we are all in a measure to blame, either through ignorance, indifference or silent acquiescence, if not by actual positive count.

Moreover, as American Christian women we are responsible for certain ideals and conduct making for "the righteousness that exalteth a nation".

There is no virtue in prudery, and the surest way to dispose of insidious evil is to counteract it with "whatsoever is true, honest, just, pure, lovely and of good report".

For this task, the Executive Board of the Woman's Auxiliary, representing the oldest and largest body of women organized for service in the Church, seeks the co-operation of all our women, and suggests that the Christian women of this nation join in an endeavor definitely to express the standards of Christian womanhood through what they say and do and the things they countenance. Surely the religion we profess makes each of us peculiarly responsible to act as "an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity".

This Board further recommends to all the women's organizations in the Church that they take immediate action to help place the social side of our life on a saner basis.

For which the following suggestions are made:

First: That the approval of bishops and other clergy be sought in our attempt to bring this whole subject before our people.

Second: The formation of committees in every community to arrange:

(a) Plans to arouse parents to the necessity for strengthening and safeguarding the ideals of American homes by maintaining Christian standards of life and training for the children of this generation.

(b) For meetings with mothers and other thinking women for the consideration of the things which are tolerated today in society, with a view to eliminating the obnoxious features such as indecent dress, the painting of faces, improper dancing, joy-riding, vulgar conversation, swearing, etc., etc.

(c) For meetings with girls where the influence and conduct of women may be discussed in a sympathetic and intelligent manner.

(d) For presentation of the evils of vulgar and suggestive moving pictures, promiscuous dance halls, immoral plays and literature, either in book or magazine form—for the purpose of forming sufficient public opinion to guard against these things and to provide wholesome and attractive recreation and amusement.

(e) For the formation of influential groups of women and girls in every community who refuse to sanction those things which, according to Christian teaching, lower the standards of life and thought.

Finally, we recommend that wherever there are organizations already considering this matter, the above committees act as far as possible in co-operation with them.

THE PROGRESS OF THE KINGDOM

A CABLE has been received from Bishop Graves saying that the suffering from famine in the five northern provinces of China is still acute. Severe droughts in three successive years have brought about this condition. The figures are appalling. About forty-five millions of people over an

The Famine in China. area of a hundred thousand square miles are affected, and fifteen millions face almost certain death from starvation unless help reaches them soon. Up to the date of going to press (February 25th) we have cabled some \$46,000 to Bishop Graves of Shanghai, who is in constant touch with the relief workers. All contributions are sent intact, the expense of forwarding them being defrayed out of a special fund. Checks should be made payable to Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York, marked "For the Famine Sufferers in China."

THE heart of the Church Missions House is the chapel. With the exception of Sundays and holidays service is held regularly at midday. Besides this there are many special services. Individually and in groups missionaries have come to first worship here before going on their ways to many parts of the world. Formerly the Board of Missions, more recently the President and Council or one of the Departments, **A Service of Thanksgiving** have met to ask God's guidance in and blessing upon the work before them.

When it became apparent that the tangible results of the Nation-Wide Campaign in 1920 were sufficient to meet all the appropriations for 1920 and in addition wipe out some of the indebtedness of former years—this in addition to the results which cannot be tabulated—it was quite natural that those of us who have the privilege of serving at the Church Missions House should gather to return thanks. At Bishop Gailor's call we came together on Thursday, January twentieth, crowding the chapel to overflowing.

Among many other causes for thanksgiving, Dr. Milton reminded us that we were there to "give thanks to Almighty God our Heavenly Father, and to His Son, Jesus Christ our Lord:

"1. For the response of His faithful people to the call of the Church in the Nation-Wide Campaign, which has enabled the Church to meet all of its appropriations for the past year, though largely increased over any past appropriations, and in addition to end the year with a substantial surplus to be applied to old and inherited deficits.

"2. For the loyal response of the Church during the past month to the call of its leaders for a million dollars, a seemingly impossible sum in the light of past experience.

"3. For the larger faith in God, and the growing knowledge of the Word, the widening vision of the field on the part of the Church during the past year when men's hearts have been failing them for fear because of things present and to come.

"4. For the fuller service and greater devotion, especially of those who throughout the Church have helped in any way to bring about the nearer and fuller coming of the Kingdom."

The little chapel has added to its store of memories this service of thanksgiving.

The Progress of the Kingdom

“**A** BOOK seems a small thing to give, but the right book in the right hands may, under God, bring about mighty things in China today”. Read the article for yourself and your conclusion will be the same. The Church Periodical Club, with its usual vigor and earnestness, is doing a great deal to fill this need, but this particular privilege cannot be fully accepted without additional interest and help. We would add our plea that every reader look over his library and choose one book—never mind whether you can “spare” it or not—and mail it as directed. Let us fill those shelves by October, 1921. What a blessing that so small a thing as a book will let us have part in so big a work!

STUDY classes on *The Survey* are being held in many parishes. Anyone who gives serious thought to the subject is impressed by the number and variety of opportunities for larger service. There are literally thousands of places where some concrete need exists which the immediate locality cannot fully meet and which the diocesan committees and the Presiding Bishop and Council feel the Church as a whole should assume in part. Naturally enough the details of most are unknown to the great majority, and it is a blessed fact that we as individuals have the Council to decide for us just which group shall have the priority and the order in which any one group shall come.

Simply because there are so many, and simply because so much is needed we are apt to be discouraged and ask ourselves if it is worth while. For this reason, aside from the fact that we have had little news from Idaho of late, we are glad to give details of just one of the many items in *The Survey*. The “parish house at Glenn’s Ferry, Idaho”, means nothing to most of us as an item in a long list of askings. But the need at Glenn’s Ferry will be a reality to everyone who reads *Parish House and Round House*. Bishop Touret, in writing of a recent visit there, said: “During my visitation I became impressed with the tremendous opportunity that our Church has at this point for building into human life the fundamental principles of Christ’s religion. An investment in a parish house in Idaho will earn just as much dividend, in terms of character, as an investment in a parish house on the East Side of New York. At Glenn’s Ferry the preacher man in the clerical clothes and the railroad man in the denim overalls are already warm friends. There should be a place for them to meet between Sundays. As long, however, as our minister is denied adequate equipment, about all we can expect him to do is to mark time. In this there is little satisfaction”.

We join Bishop Touret in the hope that this need will be met, not at the expense of, but *along with* every similar opportunity offered the Church as a whole, for every item in *The Survey* when studied in detail is compelling in its interest, and the joy of it all is that when each one of us should do his little share the needs all *could* be met.

“**T**HE House of Brotherly Love”—a happy name and a happy example of the kind of work the Church is doing in helping to solve a particular problem. “In every college or high school town in Japan there is opportunity for a Christian layman to become the leader of a *Dobosha*. Will laymen of the Church in America lend a hand in this work?” Surely it is a work the doing of which offers unusual compensation; surely there are laymen who can be spared at home and who will be glad to offer themselves for this service.



SANCTUARY OF MISSIONS

AWHILE in spirit, Lord, to Thee
Into the desert would we flee;
Awhile upon the barren steep
Our fast with Thee in spirit keep:

Awhile from Thy temptation learn
False Satan's wileful lures to spurn,
And in our hearts to feel and own
"Man liveth not by bread alone."

O Thou once tempted like as we,
Thou knowest our infirmity;
Be Thou our helper in the strife,
Be Thou our true, our inward life.

And while at Thy command we pray
"Give us our bread from day to day,"
May we with Thee, O Christ, be fed,
Thou Word of God, Thou living Bread.

—Joseph F. Thrupp.



THANKSGIVINGS

WE thank Thee—
For another Lent and the opportunity for a deeper consecration of ourselves both to the worship of God and the service of mankind.

For progress being shown down in Happy Valley. (Page 153.)

For the Church School down under the Southern Cross and its work of character building. (Page 155.)

For the opportunities of service offered Thy Church throughout the West, especially for the way that is open in Glenn's Ferry, Idaho. (Page 175.)

For the privilege of sending a book to Boone. (Page 171.)

For the interest in and readiness to hear the message of the Gospel shown by increasing numbers in the district of Kyoto. (Page 187.)

INTERCESSIONS

WE pray Thee—
That the Presiding Bishop and Council may be given wisdom to carry their great responsibility; that the Church may be loyal and faithful to Her leaders; that working together we may perceive and know what things we ought to do and also may have grace and power faithfully to fulfill the same.

To bless all efforts being made this Lent in behalf of Thy Church's Mission.

To help men in their endeavor to relieve the suffering of the starving people in China. (Page 149.)

To guide those who plan for work among the students of Japan and to crown their efforts with success. (Page 159.)

To bless the members of the Woman's Auxiliary who are accomplishing so much in many of the scattered portions of the Church. (Page 201.)



PRAYERS

ALMIGHTY and everlasting God Who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

ALMIGHTY and merciful God, of Whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; Grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.





LOOKING DOWN HAPPY VALLEY

PROGRESS IN HAPPY VALLEY

By the Reverend Hugh A. Dobbin

IN the foothills of the Blue Ridge, in North Carolina, nestled in an elevated valley in rather a secluded spot, stands "Palmyra", the main building of the Patterson School.

This institution is secluded in two respects. First it is situated three miles from the main highway, the turn-pike leading from Lenoir to Blowing Rock, and the principal travel on this road through the valley is by citizens going to and from Lenoir to do their trading. Quite an amount of lumber is hauled to Lenoir on wagons and trucks. Large trucks of lumber are hauled down the mountains to the valley and piled along the highway, and then reloaded and hauled to Warrior Station or Lenoir; three loads hauled down the mountains making one reloaded in the valley. The mountain roads are very steep and rough, especially up Buffalo and "Nubbin" Creeks.

The second reason of its seclusion is that the road through the valley skirts around the foot of the projecting hills, upon which the buildings are situated, obscuring the view of them, so that strangers often pass by the buildings and go on a mile or so before inquiring the way to the school. To their surprise they find that they have passed by and did not know it. This is of course during the school term.

During the vacation the stranger can recognize that this is an industrial school by seeing a dozen to twenty-five boys in a twenty-acre field with their hoes, following a half-dozen mules pulling a cultivator. Or if the saw mill is running he can see the same number hacking lumber or loading the truck with gravel from the Yadkin River. If the wood-working machinery is being run by the motor, the buzzing sound thereof will attract the eye to look for the cause and behold a

half-dozen lads taking the lumber from the planer and loading on trucks or wagons.

One privilege that the boys enjoy is to drive "Bill" and "Dave"—the oxen—which are used in snaking logs or making short hauls. They are sleek and clever and the small boys like to drive these large cattle and shout "Whoa Bill, come here!" I feel sure that our generous friends would all be delighted to drop down among us and see the improved and up-to-date machinery and labor-saving farming implements at work.

The famous old mill* has been repaired to grind our own meal and flour. The old blacksmith shop has been replenished with new tools to enable us to do first-class smithing. The old store house has been converted into a wood-working shop with all machinery necessary for fixing lumber ready for building. This machinery is run by electric power purchased from a company that is located three miles above our own water power, which is idle save what service it does in running the old mill.

The old Negro kitchen has been converted into laundry and shower baths. The shower baths are a great comfort to the boys in the winter, but bathing in the Yadkin River is the Patterson School boys' delight in summer.

During the past two years the following have been purchased: A portable saw mill and engine to cut our large boundary of virgin timber, as it is needed for building and repairs; a Fordson tractor to assist the teams in plowing, cutting, ensilage, pulling the reaper and binder in cutting the wheat, running the thresher cane and so forth. A new corn checker for planting two rows of corn at once and

*See frontispiece, p. 146; the miller's house is seen on the cover.

Progress in Happy Valley

a two-row corn cultivator have been purchased this spring, each eliminating the labor of one man. Glenn Clawson, one of the school boys, in discussing the advantage of the cultivator while out hoeing corn in the hot sun, asked the principal, "Can't you buy a corn hoer?"

In addition to the foregoing improvements, Palmyra and other buildings have had new shingle roofs, the shingles being sawed here on the farm, and put on with the assistance of the boys. Also Palmyra has had a new coat of paint within and without, the boys helping greatly with the work.

These improvements have been made through trials and tribulations, but thanks be to God and His good people who have helped thus far to develop this noble bequest for the betterment of the agricultural, educational and spiritual life of this part of His vineyard.

The progress of the school has been in keeping with the time. For the past two years the small boys have been kept during the four months' vacation, the larger boys taking advantage of the higher wages elsewhere and returning for the eight months school, paying a part of the expense in cash. The demand for strong and intelligent men and women and high prices have pressed heavily on the school to keep an adequate corps of teachers and workers as our contributions and receipts did not increase in proportion to increased expenses. Notwithstanding these conditions the school has been able by its few faithful workers to hold to its high standard and to keep its usual quota of students. The school accepts as many applications as it can accommodate and has a large waiting list.

The school now has a full corps of competent workers and teachers, including a bookkeeper and secretary. Among them are two of our former students. This is a practical result of the work of the school.

The greater part of our building material, including brick, cement and lime, is now on the ground ready for building the dormitory. Work is actively begun but suspended for lack of cement, which cannot be shipped on account of disorganized railroad facilities. This building, a three-story brick structure 40 ft. by 90 ft., will be completed as soon as it can be done advantageously. Its erection was made possible by the generosity of a friend here in Lenoir, in memory of her husband. Another distinguished North Carolinian has contributed liberally to the building fund, and has put a nice fund in trust for endowment. When this building is completed and well equipped the capacity of the school will be increased from thirty to one hundred boys and the standard of the school raised accordingly.

The new Chapel of Rest has been rebuilt on the old site. It is a complete, lovely building. The school and people of the Valley are thankful for the privilege of worshiping again in "the Church in the Wildwood".



THE CHURCH IN THE WILDWOOD



DR. MORRIS (IN CENTER) AND FOUR POSTULANTS

OUR CHURCH SCHOOL AT THE ANTIPODES

By the Reverend James W. Morris, D.D.

A HALF hour by the electric car out from the handsome city of Porto Alegre in Southern Brazil brings us to a sudden turn in the hills whence we get a fine view of the School of the Southern Cross. In these Brazilian winter days, clear and cool after the fashion of our autumn days, the fair form of the school building stands out bold and clear and shines against the background of the green hills. It is an ideal position. Three-quarters of an hour from the city, in a rapidly growing suburb of nice houses, set down amidst quiet, green hills, the school has the accessibility of the city and the retired peacefulness of the country. May the Lord be round about this place, as round about it are the hills.

The Reverend William M. M. Thomas, principal of the school since its beginning, is doing here a notable work for the Church of Christ and for

Christian education. He began in a small way eight years ago in a rented house, and struggled on for some years under very unfavorable conditions. He succeeded however beyond the best expectations of the friends of the venture. Then, in response to appeals from himself and the bishop, our generous friends at home furnished the funds to buy this beautiful property and to erect the handsome building. The foundations were laid in the fall of 1914, and with unusual energy and determination Mr. Thomas pushed forward the work, so that he was able to enter by April of 1915—an exceptional achievement even if there had been no world-war.

The whole property is unusually valuable. Behind the school building and the house of the principal, there is a large orchard of quite two thousand fruit trees in full bearing. This orchard was in excellent condition at the



PANORAMA SHOWING THE VIEW FROM THE FRONT PORCH

time of purchase and Mr. Thomas has known how to keep it so. Its crop of oranges and citrous fruits is now being gathered, and the whole is used by the school. But the plums, peaches and pears which ripen in the summer vacation (i. e., December, January and February) are sold and the money used for the orchard's upkeep and for some of the school expenses.

In addition Mr. Thomas was given during his last furlough home the means to secure our fine athletic field. It lies in front of the school and is fully enjoyed by the boys. There each good afternoon now are hotly contested games of football, a game which has become almost a national sport.

The school began the session this March with all rooms taken. It has sixty boarders and forty day scholars. Needless to say that such figures entail an immense amount of detail work, as well as heavy responsibilities in discipline and management. This is true anywhere; but out here, where we must simply begin almost anew, we must do almost a work of creation, must overcome prejudices, must enforce rules that appear harsh or strange, must make demands that are novel, must form traditions with little help from home, must face all sorts of criticism and misunderstanding—in short, must willingly bear reproach for Christ's sake while doing good teaching for the work's sake—it will be seen that the job is many sizes bigger than

that which falls to the lot of school-masters in general. It needs the sort of school-master who so teaches as to witness to Christ in such fashion that God may reveal His Son in him.

Mr. Thomas has a corps of Churchmen residing in the school. His vice-principal is one of our younger clergy, the Reverend Mr. Bohrer. Messrs. Pithon and Ferreira are resident assistants. There are other teachers who come in for longer or shorter periods.

The school is graded so as to give the usual high school instruction. With the general lack of good elementary schools, this grading is done under great difficulties. Still the school's graduates are ready for college courses, if such were available. Those who propose to study theology are sufficiently advanced to satisfy the canonical requirements for candidates for Orders. They are among other matters capable of reading history and theology in English, and thus have open to them our English commentaries and other books. In this way, the school fills a great place, in that it offers to our boys who look forward to the ministry a chance to get the needed preparation.

Very hearty services are held in the little chapel, on the ground floor of the school building. Each Sunday morning there is a period of Bible study to which come children of the neighborhood as well. Mr. Thomas has been lecturing to the older boys and



SOUTHERN CROSS SCHOOL, PORTO ALEGRE, BRAZIL

adults on the prayer book. The boys have their books and take an intelligent interest in the explanations given. This period is followed by the regular service and sermon. Again at night, when there is a larger attendance from the neighborhood, there is a full house and an inspiring service. A choir of the boys leads the singing of the hymns and chants.

Also there are the usual devotions at the opening of school each day. But besides, each boy gets regular instruction in the Bible. He has each week two periods of forty minutes in Bible

study, and if he remains in the school for the full course, he will go over the history of the whole Bible. They as a rule take much interest in these classes and it is hoped that many will be impressed by this earnest effort to interest them in the Word of God.

At the chapel we have monthly services also in English. The American and English colony is rapidly increasing here, and by these services, as well as in other ways, the effort is made to bring the Church to them. There is an interesting Brazilian congregation. This can be much enlarged so soon as



THE PRINCIPAL'S HOUSE FROM THE SCHOOL



THE INTERIOR OF THE CHAPEL AT SOUTHERN CROSS SCHOOL.

we have a place of worship, separate from the school.

I am impressed by the extent to which this school is known through the state. There are boys here from the remotest parts of Rio Grande. I asked a boy from a distant village how he came to know the school. He said that his father wrote to three different friends in Porto Alegre, asking them to recommend a school to him, and that all three had replied commending this school. As the school develops, it must increasingly be a powerful agency for making the Church known.

It is indeed quite natural that I should think this a great school. It is taking care at present of myself and the four postulants. We are housed and fed at the school until we can get a place of our own. Without the school facilities to fall back on, I do not know what we should have done. The school is not only raising up and preparing our candidates for the ministry, but it is also helping to keep them until we can find a lodgment of our own.

I love the name "School of the Southern Cross". May the glory of

the Cross and the grace of Him who bore the Cross and shame be ever here, for we are sure that in all education, as in all morals and in all religion, Christ is the power of God and the wisdom of God.



DR. MORRIS AND LLEWELYN THOMAS
UNDER A CITRON TREE

THE HOUSE OF BROTHERLY LOVE

By the Reverend P. A. Smith

IN the city of Kanazawa, Japan, there are some fifteen hundred students of college grade from all over the Empire, one-half of them in a college and the other half in a medical university. They bring with them as they flock to this metropolis of Japan's "back yard", the west coast, the same eager temperament, the same aspirations, the same virile manliness and the same weaknesses that characterize students everywhere. And what do they find?

The schools are well equipped and the faculties are composed of able men. There are dormitories for the newcomers in the college, but none for those above the entering class and none at all for anyone in the case of the medical school. So the majority must find accommodations in boarding-houses. So far, all seems, with some outward variations of form, very much like the situation in any large college town in the States.

But there *are* differences. So far as the schools are concerned, religion is absolutely banned. No religious meeting may be held in any university or college or other school building of any kind. On the faculties of these two schools there are at present just two Christian men. There may be a *very* few of the rest who call themselves Buddhists, but their faith is not of the kind to count much.

It is hard for anyone who has not seen this sort of a situation, and seen it from the inside, to realize what it means; the dryness, the lifelessness, the utter lack of life that result from this striking out of religion from the whole life of the school, public and private. The student has the same intense awakening of his spiritual ideals, the same unfolding of ambitions, the same deep questionings about life and

its meaning that he has in the West, and there is no one who can answer. The honest thinkers among the faculty men realize that something is wrong, but they do not know what. So they are unable to do more than to talk platitudes of patriotism, duty, kindness and plain materialism to those who come to them with questions about the deepest things of life. The result is that the boy who begins to feel the stirrings of life within him either goes to some professor and gets a stone in place of the Bread he hungers for, or, knowing beforehand that that is all he will get, does not ask for anything, or, what is almost worse, decides that since his professors and many others high in position have no need of this Bread of Life, this longing within him is a sign of abnormality and so he proceeds to crush it out with pleasure, study or in some other way.

Some few turn to their Christian professors or to the Churches, but only a few. The schools, the educational department and the whole Japanese government are proclaiming by word and deed, not indeed directly but nevertheless very plainly, that religion is necessary, if necessary at all, for the lower, the uneducated classes, only. It would, therefore, be a very odd thing if the student were to seek the answer to his questionings from a set of people so few in numbers and so rigidly narrow (at least as compared with the Buddhists, who allow a man to do anything he pleases and still be a good Buddhist) as the Christians. Moreover, in some minds rises the thought that Christianity is the religion of the white man, who proclaims the equality of all men and then in the same breath shouts, "A white Australia" or passes anti-Japanese land laws.

The House of Brotherly Love

Turning now to the daily life of this same student we find again the same inner likeness to that of his brother in other lands, but again with outward differences. We have the athlete whose life outside the classroom is bound up in his favorite sport—wrestling, fencing, baseball or something else. We have the dull and colorless boy who does little but his round of study. We have the brilliant boy whose life ambition is to be a great scholar. Underneath all, or any, is the longing for home and social life. And right here is the Japanese boy's worst handicap. He has the same instinctive desire for feminine company that a Western boy has, though it is doubtless less active from having been suppressed from the very first. Here in college, the only outlet for this is in the family of the boarding-house keeper or in the brothel or kindred place. The former *may* be pure and safe, though such cases are far too rare, too many of them leading to the same goal as the latter more open road.

In the midst of this great, ripe and needy field, our Church placed a missionary, and in the Spring of 1920 put up a dormitory for boys, to be made a home-like, Christian hostel—a concrete illustration of what Christ can do in the home and social life of a Japanese student. This is the *Dobosha* or "House of Brotherly Love". With this outline of student life as a background, let us look at this dormitory and see what it is actually doing, and let us do so by taking a real example.

Here is a quiet boy, given to much silence and steady work, but withal a real boy and ready for fun when any was to be had. His parents were not Christians, but they raised no serious objections when he wanted to be baptized, so he went ahead and became a Christian. This was in his 'teens, but when he grew older and went away to college he neglected his Church, questions arose in his mind, and finally, like many another youth, he

had apparently lost all hold on his earlier faith.

But he began to feel uneasy. There was something lacking somewhere. One of his friends took him to his room, in a small dark building on a side street. After he had been in the place a short time he noticed that the other boys in the place (there were three of them) seemed to be good fellows and the four formed a very happy family. Now and then something was said or done that made him think that this was more than a mere boarding-house. A few questions brought out the fact that the place was called the *Dobosha* and was carried on in connection with Saint John's Church. Something about it woke in him a wish to regain the thing that he had lost and, at the invitation of his friend, he went to see the rector. Little by little his faith grew up, no longer boyish or based only on the word of others, but a man's strong belief, rising from the field where doubt had been conquered. His baptism had taken place in a Church of another communion and he was not yet ready to ask for confirmation, but he wanted to stick by the Church and the rector that had pulled him out of the mire.

He soon learned that before long the *Dobosha* was to have new quarters in the same yard as the residence of the foreign missionary, larger quarters and better, and he wanted to come in. His inquiries elicited the information that there were plenty of others who wanted to come in, too, and that it was not so easy to get in as some supposed. He then asked about the rules that were so strict as to keep so many out and was told that there were scarcely any rules at all. All that was required of a boy on entering was that he should respect the customs of the place and conform to them. He would not be punished nor expelled for not following the customs when necessity prevented him from doing so, but he must



THE HOUSE OF BROTHERLY LOVE



EVENING PRAYER IN THE HOUSE OF BROTHERLY LOVE



A STUDENT'S ROOM IN THE HOUSE OF BROTHERLY LOVE



SUPPERTIME IN THE HOUSE OF BROTHERLY LOVE



MUTUAL SUPPORT!



MORNING EXERCISES



READY FOR THE DAY'S WORK



TWO IMPORTANT PEOPLE—THE PRESIDING GENIUS OF THE KITCHEN AND THE DAUGHTER OF THE HOUSE

The House of Brotherly Love

promise to conform to them as far as possible. His next question was as to the nature of these customs. They seemed to be of such a nature as to be conformed to easily, and he entered when the boys moved into their new quarters. He is there still, happy and contented, and at the last visit of the bishop was confirmed.

Now let us take a look at these customs which are of such importance. In the first place there are family prayers night and morning. At seven a. m. the bell rings and every boy must get out and come to the reading room for prayers or he is regarded as a slacker. Evening prayers come immediately after supper and no boy is allowed to miss them without sickness or some other really valid excuse. The boys themselves take charge of these prayers both morning and evening, each one of the Christians acting for a week in turn as a sort of chaplain, having, in addition to this duty, that of asking the blessing at the table.

The next custom is going to Church. No boy is expected to be absent from service without a reasonable excuse. As the Church is nearly a mile away it necessarily follows that an excuse for absence may be valid when it would not be in the case of family prayers. There is no penalty for absence in either case beyond the feeling of the boy himself, born of the feeling in the dormitory, that he is a slacker. And this is enough. For the boys *do* go to Church with great regularity, three times a week. What is more, they bring their friends. In many cases the number of students actually present at a service, counting only those who come from the *Dobosha* and their friends, will number fifteen or more, even though there are but six boys in the *Dobosha* itself.

But to return to our friend. He wondered what the real connection of the foreign missionary with the hostel was, for he seemed to have something to do with it and yet he was not the

boss, so far as anyone could see. The only outward sign of his leadership was the Wednesday evening Bible Class. He and his wife and their little girl shared the students' Japanese food every night for supper, and that supper table, as a consequence, took on a far more home-like appearance than is possible in most such places. Jokes and jollity were the order of the day; there was a feminine touch added by the presence of the missionary's wife; the little seven-year-old girl made him think of his own home. All danger of the talk drifting into unclean channels was kept at a distance. But the missionary did not lead in the family prayers, though his family took their turn in reading the Bible with the others. The missionary was not even consulted in regard to business matters unless it was a matter of more than ordinary importance.

Gradually the whole plan dawned upon him: This is a self-governing Christian body attached to the Church from which it draws its life. There is no black mark for delinquency, for all are free. But somehow, after a fellow has been there a little while he feels as if there is something wrong if he misses one of these religious exercises. The lad who is not a Christian when he enters finds that it is not at all hard to go to Church when the others do, even though there is no peremptory rule to compel him to do it and he feels better for that freedom. He finds a spirit among these boys of cleanness, manliness and comradeship that is not to be found elsewhere. Gradually the prayers, the services, the sermons and the lives about him weave themselves into a whole, and he sees what Christianity means. It meets the questionings of his heart; it satisfies his social instincts and longing for friendship without the introduction of "wine and women". He realizes that here is a home taking the place of the one which he left behind him. And so he gradually turns toward the Giver

The House of Brotherly Love

of all these things, his Saviour, and perhaps without realizing it, or perhaps after a hard struggle, he becomes a follower of Jesus Christ.

If he is a boy from a Christian home he finds here a shelter from the temptations that assail him on every side on his first venture from home. Or he may be one who neglects his Church after coming to this new life and gradually drifts away. Such a boy finds here the way back to his better self and is safely carried over the reefs and rocks that beset the student's life.

They all find in the rector of the Church and the missionary sympathetic friends and advisers. The former is ready to help him with his experience and leadership in the Church, and the latter, living close to the hostel, is simply a quiet monitor to see that things do not go too far wrong and to set little things right before they get too large to be adjusted easily. He is a personal friend of every boy there.

This is the *Dobosha*, the "House of Brotherly Love", founded several years ago, driven about from one rented house to another until it was properly housed last Spring. It has room for only ten boys when full, but owing to the fact that it is run without rules, new ones are admitted only as fast as they can be absorbed into the life of the place. There are six boys in it now and they represent almost

every phase of the work that the hostel is expected to accomplish insofar as those within its walls are concerned. A is a Churchman, a steady fellow, from a Church family. B is a boy who was baptized only four months before coming to us, and with very little preparation. He is now a Sunday School teacher and active in all Church work. C was not a Christian when he entered, but he has been baptized and confirmed and is also active in Sunday School work. D is the one whose experience has been described above. E had been in school nearly a year before he came in, but had scarcely been to Church once in all that time, though he is the son of a strong Christian mother, because there is no Church of his particular communion here. Today he is as regular as one could wish. F is a recent arrival, not yet a Christian. There are others waiting to come in.

Only since we have had a place of our own have we been able to reach out in any way to those outside, but we are finding the new place more and more useful. And when our little chancel off the reading room is finished we shall be able to do more.

In every college or high-school town in Japan there is opportunity for a Christian layman to become the leader of a *Dobosha*. Will laymen of the Church in America lend a hand in this work?



A BOOK FOR BOONE

By Marian DeC. Ward

THE date of the opening of Boone University Library will stand out in the annals of modern education in China as one of the great epoch-marking events of a new age. In May, 1910, the opening exercises were held in the beautiful new building, erected by the help of hundreds of friends in America; in May, 1920, the tenth anniversary was kept, with thanksgiving for past usefulness and many hopes for the future.

From small beginnings the Library has grown until it has become a power for good, not only in its own locality, but also in the country at large. Step by step the advance has been made. Originally used only by the university students and faculty, it soon became evident that it could exercise a much wider influence by means of traveling libraries placed in government schools and other institutions, as far as supplies allowed and permission could be obtained. At first

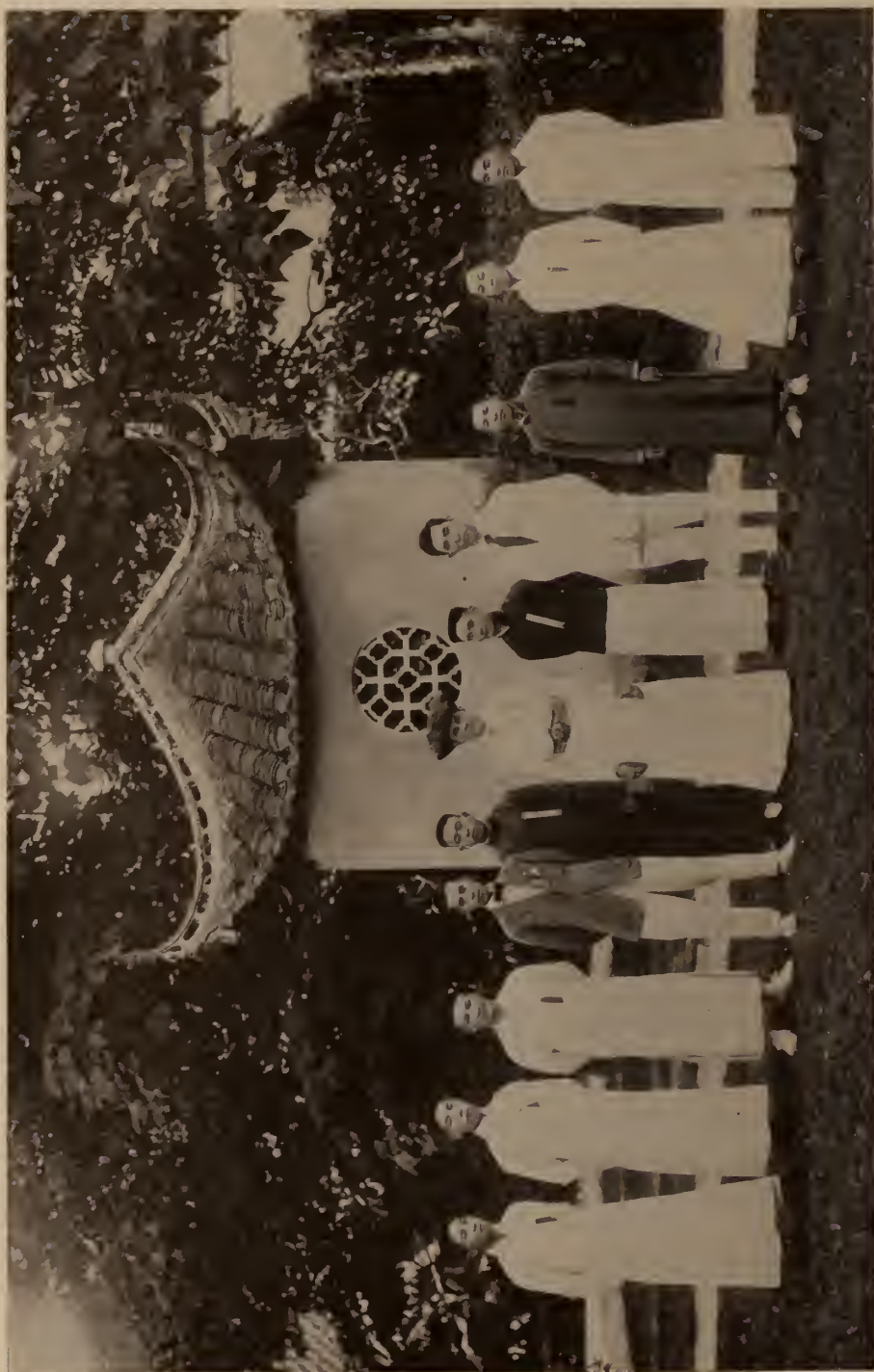
it was necessary for the librarian to go with these libraries to interest the people in taking out the books and reading them, and their use of the books was further encouraged by the invitations sent them to attend the

lantern lectures on useful and popular subjects which were, and still are, given in Stokes Hall, the Library auditorium, during the college year. When this method of extension was fully established it became evident to the librarian, Miss Mary Elizabeth Wood, that in order to give the Library permanent standing in the community it would be wise to train Chinese librarians to take their share of the responsibility and the work. Ac-



BOONE UNIVERSITY LIBRARY

cordingly, two young men, Mr. Samuel Seng in 1914 and Mr. Thomas Hu three years later, were sent to the New York Library School to study. Both of the students took courses at Columbia as well as the regular library



STAFF AND MEMBERS OF THE FIRST CLASS OF THE FIRST LIBRARY SCHOOL IN CHINA
Miss Wood stands in the center; on either side of her are Mr. Seng and Mr. Hu



MR. SENG GIVING A DEMONSTRATED LECTURE ON THE NEED FOR PUBLIC LIBRARIES IN CHINA

course and both did excellent work and took their degrees. In 1918 Miss Wood went to America to study the latest methods at Simmons College, Boston, during her furlough.

After Mr. Seng's return from the United States he gave lectures in various educational centres on *The Need of Public Libraries in China*, and these lectures so aroused the interest of the progressive element in those and other places that a considerable demand for trained librarians was created. To meet this demand the Training School for Librarians was opened at Boone as one of the university courses, beginning with the sophomore year and continuing through the three remaining years. The first class numbered eight pupils, and a second of seven pupils has been formed this year. Applications for graduates began to come in before the school was fairly started, and the course promises to be not only useful but popular.

The tenth anniversary celebration in May was exceedingly interesting, espe-

cially to those who had followed the fortunes of the Library from the start. A unique feature was the conferring of the degree of M. A. upon Miss Wood by Dr. Gilman, president of the university, amid universal and enthusiastic applause. Miss Wood is the first woman in China to receive this degree and it came as a complete surprise to the students, whose delight and satisfaction when she came forward in cap, gown and hood to receive it were good to see.

During the past summer Mr. Seng was asked to bring some of the library students to Peking to catalogue the library of the Chinese Social and Political Science Association. As lecturer, he also attended a Librarians' Training Institute there. Mr. Seng had already adapted the Dewey system of cataloguing for use in China—a very important and difficult task—and his work in Peking was entirely satisfactory. One of his undergraduate assistants was left in charge of the library there until a fully trained man

A Book for Boone

should be ready to go. Mr. Hu, in the meantime, had taken the rest of the class to Shanghai, where he had been asked to catalogue the library of the Commercial Press.

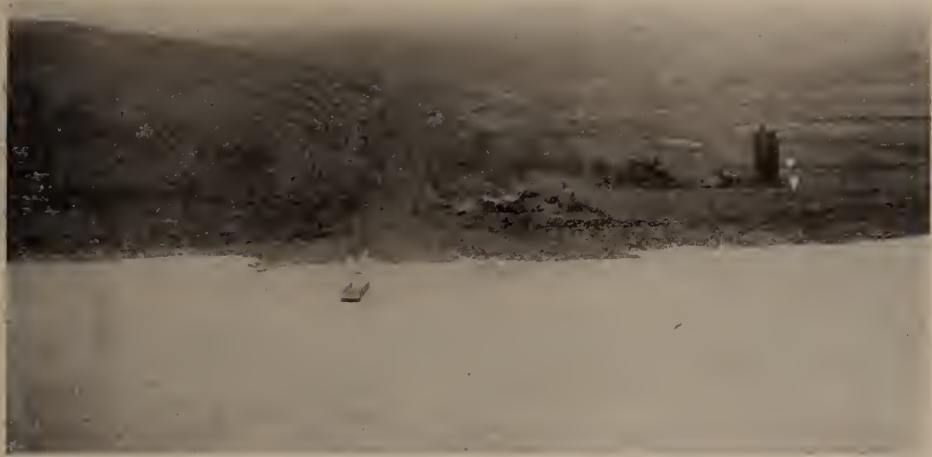
In October, 1921, will be celebrated the fiftieth anniversary of the founding of Boone School (now the university), and the Library, as an integral part of the institution, is making preparations for that event. The enlargement of the building has become necessary, as well as a considerable increase in books and apparatus, if the Library is to stand as a worthy model to the Chinese people whose interest in this agency in education has been aroused. Miss A. E. P. Stokes, the donor of Stokes Hall, has added to her original gift the cost of the enlargement of the auditorium, and graduates of Boone have undertaken to raise a sufficient sum to complete the addition. Work on the building is to be begun very shortly.

A fine building with many empty or half-filled shelves and lacking proper equipment is not, however, a suitable model for a Christian institution of learning to place before the public, and much should be done during the next few months to fill the shelves with the right books. An absolute essential is a complete assortment of reference books, without which it is impossible for the students to do thorough work in special subjects. The finest biographies, essays and volumes of speeches help to set young China thinking in the right direction during these years of change and development. Political science claims the attention of those who are eager to lead their nation forward. The finest type of religious books must be had if the new civilization is to have a sure foundation in Christianity. The Chinese are also awakening to a sense of the value of social science, public hygiene, etc., and the best writings on these subjects should be upon the shelves of the Library.

It is here that friends in the United States can help. If each person reading this article will send one or more books much will be done. Books should be sent direct to the Library by post* and there need be no fear of duplication as the traveling libraries absorb numbers of the same book if it is of the right sort. The educators of China are looking to Boone for help and we must not disappoint them.

So much has been done during the first ten years of the Library's existence that it is safe to expect far greater things in the future, but greater accomplishment involves more earnest thought and work, and for these there can be no better time than the present. The Student Movement of 3,000,000 enrolled members, with all its eager enthusiasm and capacity for splendid achievement, needs the guidance and example of wise and good men, and it is the magnificent opportunity of Christian people today to accept the challenge of these students and to come forward to help them. They will work out their own problems and may reach other solutions than we did in America, but whether in government, education or type of Christianity, uniformity is not the highest aim to put before the nations. The contribution of each to the whole will be the finer if they develop along the lines of their own special endowments, each giving of its best for the welfare of the whole. There is the diversity of gifts and the one Spirit, the variety in unity which will bring about the most comprehensive and the noblest type of national life. Through the Library, so limited in itself, so great in its potential influence, we can do something to help forward a great people. A book seems a small thing to give, but the right book in the right hands may, under God, bring about mighty things in China today.

*Books should be sent direct by mail, addressed "Boone University Library, Wuchang (via Hankow), China."



FERRY ACROSS SNAKE RIVER, GLENN'S FERRY, IDAHO

PARISH HOUSE AND ROUND HOUSE

By the Reverend A. L. Wood

SITUATED in a sheltered valley on the banks of the great Snake River, at the altitude of 2,600 feet, 'mid the vast sagebrush prairie lands of southern Idaho, is the little village of Glenn's Ferry, a railroad town with a population of about fifteen hundred. It is one of the oldest settlements of the state, the scene of many Indian encounters. It derives its name from an early Indian settler by the name of Glenn, who operated an important ferry at this point. A number of direct descendants of this man are still residents here. For miles and miles the town is surrounded by wonderfully fertile and productive land which the government is about to irrigate.

Glenn's Ferry is at present a division and repair point for the Union Pacific Railroad. Twenty-five miles of yard and sidetrack are required to handle the ever-increasing business. The engine roundhouse, with stalls for over twenty large locomotives, has just undergone extensive alterations and enlargement to care for further equip-

ment. In the programme for 1921 a double track is to be laid through this country to handle the enormous coast-to-coast freight and passenger traffic. An electric turntable cares for the largest locomotives on the system, and electrically operated coal chutes take care of the 10,000 tons of coal per month necessary to operate the engines located permanently here and those which pass in and out from other points.

Up to 1914 the religious welfare of this community was taken care of by one Protestant body, which, however, met with but very little encouragement or success. In fact when, at the invitation of a mere handful of Churchfolk, we entered the field, the bishop was offered the church building at a very small sum. This offer was declined as the property was in poor condition and the location too close to the railroad yards to be suitable. During this year, however, we held monthly services in the Opera House, now used every day in the



Commercial Avenue, Glenn's Ferry



The Railroad Yards, Glenn's Ferry

TWO THOROUGHFARES—ACROSS THE CITY AND ACROSS THE
CONTINENT



GRACE CHURCH, GLENN'S FERRY

week as a moving picture house and dance hall. So successful were our efforts that a guild was organized and a site looked for upon which to erect a church building. Unfortunately in August, 1915, the minister-in-charge of this work was forced to seek other fields of labor, owing to ill health. For a time all services were discontinued as the nearest resident minister to this field lived over one hundred miles away. The women of the guild continued to work and plan for the future, and in 1917 the late Bishop Funsten purchased lots and erected a small church thereon. In September the first regular services were held under the direction of a lay-reader, who remained for four months and then volunteered for active service in France.

In January, 1918, the present minister moved to Glenn's Ferry with his family. There being no house, or even rooms, available, he moved into the vestry of the church, where he was forced to remain for over four months. Then a rectory was built.

From this time on a revival swept over the community, and though other communions benefited the Episcopal

Church took the lead and still holds first place in all community and church activities. In the past two years more than one hundred adults and children have been baptized, and the Sunday School has increased to such an extent that the present building is far too small to accommodate the ever-in-



THE REVEREND A. L. WOOD



A BUSINESS BLOCK IN GLENN'S FERRY

creasing membership. Young people's clubs have been organized and hold weekly meetings in the church and rectory, there being no other building available. The only hall in town, the Opera House, rents for \$30 per night, and no reduction is made for church or community affairs. Last year this little mission, with only twenty-eight communicants, raised more actual cash for Church purposes than any other parish in the diocese with the exception of the cathedral, and more people were admitted by baptism than in any other parish in the diocese including the cathedral. In addition to this the missionary apportionment was met in full, and the Nation-Wide Campaign apportionment was taken care of; while the Sunday School provided a Thanksgiving dinner for the Indian Mission School at Fort Hall, an item which they have pledged to care for each year.

The small communicant roll is accounted for by the transient nature of the population. At the end of the school year 1919-20 more than twenty families connected with the Church

moved away and were replaced by others, none of whom was a Church family. The services of this mission are always well attended and often it has been found necessary to put in extra seats to accommodate the people. The peculiar feature of this work is that we are ministering to many people who have never taken any interest whatever in religious efforts before. All of these people are attracted to us by the work we are doing socially for the community as a whole and by the interest that is being taken in the young people. Another peculiar feature is that there are at present but three male communicants, though many men attend the services and subscribe most liberally to Church support. At present the bishop's committee is composed of a banker, an attorney, a leading merchant, an engineer, and a shoemaker, not one of whom has been confirmed. The organist and choir director and the majority of the Sunday School teachers and the choir are chiefly people of other communions. Many of these, however, have come to love the Church



THE SCHOOLHOUSE AT GLENN'S FERRY

and Her services, and some are to be confirmed when next the bishop makes a visitation. The guild has a membership of over forty. Here again some are contemplating confirmation, but the transient nature of the population makes such a step uncertain.

We just begin to know a family, get them interested in the Church and Sunday School, enroll them in the Boy Scouts, in the guild, the King's Daughters, junior clubs, etc., when the head of the family is moved to some other division point on the railroad; or else he is forced to seek other fields. In certain classes of labor, owing to the system which is known in railroad circles as "bumping", a man senior in railroad service has the privilege of holding his job according to years of service, and is permitted to "bump" the man who is his junior. This means that when work is slack, senior men are eligible to work while the juniors are laid off until business picks up. There are also many removals for other causes.

The social life of Glenn's Ferry is practically nil. One illustration will

prove the great need of a parish house in this community. Recently the village council at the request of many parents ordered that the state law governing pool halls and the admission of minors thereto be rigidly enforced. It seems that minors had been in the habit of loafing in these places after school hours and after work, having nowhere else to go. Many of the younger men approached one of the members of the council in a body and said, "You have taken this privilege away from us, but what are you going to give us in place of it? We have absolutely no place to go now to spend our evenings." The councilman was not prepared to answer, realizing as he did that the question was a reasonable one, particularly in a town where so many young men are employed and where the majority are just roomers, living in small, cramped quarters.

The Church is striving to relieve this situation, and has launched a plan to erect a parish house in which social gatherings may be held. At a preliminary meeting of Church workers the councilman before spoken of pledged



FARM LANDS NEAR GLENN'S FERRY

\$600. He is not a member of the Church but deeply interested in our work, and he stated that if necessary he was willing to double that amount. Six other men present pledged nearly \$1,000 between them, while two ranchers offered teams and labor in addition to pledges in cash. These pledges were all made voluntarily and without an appeal of any kind being made.

The entire community is enthusiastic over the proposition and lots will shortly be purchased on which it is proposed to erect a building 50 x 100 feet. This building as at present planned will have a full basement in which to hold banquets, bazaars, and for use as a gymnasium, bowling alley and hall for the Boy Scouts, Girls' Friendly Society, and Camp Fire Girls. It is to be equipped with kitchen, shower baths, toilets and furnace room. The first floor is to be used as an auditorium, rest room for the country people, and public library and reading room. The second floor, which will be added later, will be used as a hall in which all the railroad organiza-

tions may meet. The present quarters of these organizations are a veritable fire trap, badly lighted and ventilated, filthy in the extreme and in use every afternoon and evening throughout the week. There will be on one of these floors an office for the clergyman where he can keep in close touch with all the people. The cost of this building as at present planned will be about \$25,000. A systematic canvass of the community is shortly to be made and it is hoped thereby to raise a considerable sum for this purpose. However, outside help will be needed to carry this proposition through successfully.

There is no other town in Idaho that needs a building of this character so badly, and when it is erected we have every reason to believe that the Church at Glenn's Ferry will be greatly strengthened. The work is of a truly missionary type, and though not many of the people will remain in Glenn's Ferry permanently, the influence which the Church exercises over them now will remain with them; and even though we lose their support others will certainly benefit.



MR. NEWBERY AND THE TWO BASKETBALL TEAMS AT MAHAN SCHOOL

ANOTHER "OPEN DOOR"

By Alfred Newbery

HERE is a group of boys who used to think that violent exercise is "bad form", that when you are beaten the proper thing is to stop, so as to "save your face". In their native city they hold both senior and junior championships in basketball and have demonstrated their superior fighting qualities to the three Government Schools in the city, all three of which have a larger student body to draw from. Basketball was a distinct novelty to them but they are delighted with it now that they have become acquainted with it.

Athletics in China are doing much to break down long-standing notions about the social indignity of violent exercise. A further consequence is the inculcation of the "do or die" spirit, the "fight to the finish, never give in" idea which characterizes our own athletics, and which in China means a revolution in thought. If you could see these boys play and their class-

mates cheer them on, you would see that though the *habitat* varies, the *genus* schoolboy is universal. If you could hear them sing the Amherst song transplanted to China:

Cheer for old Mahan, Mahan must win,
Fight to the finish, never give in,

you would find yourself joining in as if you were at home. Mahan School, Yangchow, is an admirable example of what Western ideas may mean to the young Oriental. But only a few have the opportunity. In Peking, the capital of China, only one out of twenty boys gets any schooling. The population of China is over 400,000,000.

To eat into that mass of millions of illiterates the Chinese need leaders. We are training in our schools the educational leaders, the statesmen, the scientists and merchants of China's tomorrow. In a very real sense we can determine what that tomorrow shall be. And yet we have difficulty in getting the man power we need in the field!

MEETING OF THE PRESIDING BISHOP AND COUNCIL

THE Council met on February fifteenth and sixteenth in the Church Missions House, New York, with Bishop Gailor in the chair. The following members were present: the bishops of Georgia, Maryland, Rhode Island and Virginia; the Reverend Drs. Freeman and Stires; Messrs. Baker, Baldwin, Morehouse, Pepper, Pershing and Sibley.

In his opening address the President announced that there would be a celebration of the Holy Communion in the chapel of the Church Missions House on each morning in Lent, excepting on Sundays.

Among matters of general interest before the Council were the following: The Presiding Bishop has asked for prayers throughout the Church on the Sunday before Inauguration Day on behalf of the new President and the nation.

A very instructive report has been received from Bishop Garland, coadjutor of Pennsylvania, on the Church of England Mission to the Jews. Copies are available for publication on application to Bishop Garland. The Jerusalem and the East Mission, to which many parishes devote their offerings on Good Friday, was commended to the prayers and attention of the Church.

Several prominent Churchwomen of New York have submitted to the Council a design for a coat of arms. The Council is at present using as its official seal the coat of arms of the Domestic and Foreign Missionary Society. Mr. Pierre LaRose, of Harvard, a recognized authority on such matters, has made a design which was exhibited to the Council. Much appreciation was expressed for the generous thought of the originators of the

scheme, who propose to bear all expense in the matter, but it was felt that longer consideration should be given to it and a committee was asked to report at the next meeting.

In the matter of literature for the blind, the committee was continued and asked to report at the next meeting as to what could be accomplished with an appropriation of \$4,000.

With the concurrence of the Finance Committee a Bureau of Transportation was established with the Reverend Dr. Andrew B. Stowe of Minneapolis in charge.

The budget of the Seamen's Church Institute for 1921, in the amount of \$15,000, was approved. This includes the support of chaplains at Port Arthur and Norfolk and a worker on the Great Lakes.

On motion of the bishop of Georgia a message of sympathy was sent to Bishop Lines of Newark, who was detained at home by illness.

With the permission of the Council, and at the request of a committee appointed at the December meeting of the Woman's Auxiliary, Miss Lindley read an appeal which is to be sent to the women of the Church, urging them to cooperate in raising the standard of present-day social life. This appeal will be found on page 147.

Department of the Nation-Wide Campaign: Dr. Milton read a brief report, after which Dr. Patton and the three field secretaries spoke of the encouraging results of the Campaign in various parts of the country.

Certain criticisms of the financial management of the Campaign were referred to a committee, which before the end of the session brought in the following statement:

Meeting of Presiding Bishop and Council and Departments

THE Presiding Bishop and Council make the following statement with reference to their administration, since January 1, 1920, of the work committed to them by the last General Convention:

1. The Presiding Bishop and Council are themselves an agency created by canonical action of General Convention to carry on the work of the Church in missions, religious education and social service.

2. The Nation-Wide Campaign is a movement planned and launched by General Convention. It was not a project which originated with the Presiding Bishop and Council. It was a responsibility laid upon them by the most general council of the Church.

3. The Nation-Wide Campaign does not involve any change in the conception of the mission of the Church or in the character of the work done in fulfillment of that mission.

4. The purpose of the Nation-Wide Campaign is to bring home to as many individuals as possible their personal responsibility for that work.

5. The movement is accordingly a "campaign" only in the sense that it is an intensive and therefore a temporary effort to quicken this sense of individual responsibility; but the thing for which the responsibility exists is the permanent work of the Church, and consequently the present effort must be succeeded by other organized efforts or else the work will fail.

6. The Presiding Bishop and Council recognize their continuing responsibility to organize such efforts, and therefore either the Nation-Wide Campaign or a substitute for it will be before the Church as long as the Presiding Bishop and Council are in office, or until the General Convention otherwise directs.

7. The practical question before the Presiding Bishop and Council at the present time is this: which, if any, of the measures employed in the course of the Nation-Wide Campaign have justified themselves, and should be continued and what measures should be substituted for such as ought to be discarded.

In order to answer this question intelligently, a distinction must be made between measures which conform to fundamental principle and those which are experimental in their nature.

The things deemed to be fundamental and permanent are the following:

(a) The administration of all the activities of the whole Church through a single agency as a substitute for unrelated and competitive appeals by independent agencies.

(b) The association, in diocesan quotas, of activities of the whole Church and of extra-parochial diocesan activities, with resulting emphasis on the essential similarity of all work which the people of many parishes are asked to unite in supporting.

(c) The use of a sliding scale in determining the size of diocesan quotas as distinguished from a flat-rate distribution of responsibility.

(d) The expenditure of very considerable sums of money in making the work of the Church as widely known as possible, on the principle that the money thus spent is not an "overhead charge" for collecting dollars but is rather the cost of a necessary part of the education of every Churchman.

The principle here referred to is often overlooked. It is occasionally suggested that making known the work of the Church is not an end in itself but is a mere means to a money-raising end. Hence, the contention that expenditures for this purpose must bear to the total receipts the proportion usually borne by the cost of mechanical overhead. But upon such a theory the rector's salary would be charged as an overhead expense of collecting parochial income. Such a theory of the work of the Church can be entertained only by those who do not or cannot think. The determination by General Convention that a Department of Publicity should be organized by the Presiding Bishop and Council was a wise and statesmanlike decision. The matter was not left optional with the Presiding Bishop and Council. It was enjoined as a positive duty.

A distinction is to be noted between the foregoing matters of principle and things regarded by the Presiding Bishop and Council as in their nature experimental.

Thus, while money spent for what is somewhat loosely styled "Publicity" is in no proper sense "overhead," yet any particular expenditure in the field of publicity is in the nature of an experiment.

The publication of *The Church at Work* was inaugurated admittedly for the purpose of reaching the indifferent and uninformed and, consequently, to accomplish the purpose, its circulation at least at the start could not be limited to those who wanted to receive it. The prescribed method of distribution, namely, by personal calls, was designed to promote fellowship and to insure the reading of the paper.

Meeting of Presiding Bishop and Council and Departments

Now that the intensive period of the 1920 Campaign has passed, the distribution of the paper as already announced will be limited to such parishes as signify their desire for it and which pledge a thorough distribution.

Another experimental matter is the present method of allotting quotas to parishes.

It is undeniable that during the course of the Nation-Wide Campaign there has been a notable quickening of the life of the Church.

This renewed life is shown not alone in the financial support but in personal service and devotion. A diocesan bishop in the Middle West reports that baptisms and confirmations have nearly doubled and parishes in all parts of the country tell of the largest confirmation classes in their history.

One of our seminaries reports an unheard-of number of applicants for the class entering September 1, 1921, while a diocese says that "the sense of responsibility to the Kingdom of God has been changed in hundreds of individuals from a potentiality to a reality. The diocese has been invigorated with new hopes and a growing consciousness of Emmanuel, God with us."

Another says, "We doubt whether you could find a diocese where the spiritual life has received greater benefit through the Nation-Wide Campaign."

The financial results show that the income of the Presiding Bishop and Council for the year 1920 from Nation-Wide Campaign and Church School Offerings was \$3,027,518.28 against \$1,424,997.27 in 1919, an increase of \$1,602,521.01, or over 112 per cent. This increase in one year is more than the combined increases of the past ninety-nine years.

Diocesan revenues were increased in almost every instance, and in the case of one large diocese the increase amounted to \$156,584.90, or 633 per cent.

That the revenues of the parishes did not suffer by the outpouring of money for the missionary work of the Church is shown by the reports from 1,175 parishes (all that are available out of 9,031) to the effect that pledges for parish support for 1919 were \$2,120,555.35 and for 1920 \$3,408,703.04, an increase of \$1,288,147.69, or 61 per cent.

While, therefore, the measures actually taken have been followed by most remarkable results, it is not only possible but probable that ways will be found greatly to improve them. In particular there is much to be desired in the direction of closer and more direct contact between the Presiding Bishop and Council and the individual Churchman. Whether parish organizations should continue to be used as the agencies for securing support for extra-parochial work is a question which is likely to receive increasing attention. Where the parish is a compact social group, the problem is very different from the case in which parishioners are widely scattered and have few opportunities for contact. It may be that in such cases organizations should be effected independently of parish lines; but this is a matter for local determination. Meanwhile, the Presiding Bishop and Council will welcome constructive suggestions respecting ways in which the mandates of the General Convention may more effectually be carried out.

Department of Missions: After certain business details had been acted upon the request of the Continental Domestic Missionary Bishops for \$163,000 for necessary building operations in nineteen districts was referred to the Finance Committee, which recommended that an appropriation be made in an amount not exceeding \$100,000. This was carried.

The Bishop Rowe Foundation Fund was considered and the following resolution passed:

WHEREAS, the Council has been informed by the Committee in charge of the Bishop Rowe Foundation Fund that the amount received to January 10, 1921,

is \$19,000, leaving \$81,000 still to be secured in order to complete the \$100,000 Fund, and

WHEREAS, the Council believes that when the people of the Church are informed of the purpose of the Foundation and the long service of Bishop Rowe, which it is intended to commemorate, they will speedily complete it.

RESOLVED: That the Council assures the Committee in charge of the Foundation of its sympathy with the purpose of the Foundation and its hope that the plans of the Committee may be fully realized.

The annual report of the American Church Institute for Negroes was read by Dr. Patton and an appropriation of \$18,000 made toward the sup-

Meeting of Presiding Bishop and Council and Departments

port of the various industrial schools for Negro youth. Copies of the report may be had from the secretary. In speaking to the resolution, the bishop of Georgia said he considered this work of supreme importance. There is no solution to the problem of the Negro as there is to that of the immigrant. The immigrant in process of time will be assimilated, but we have ten or twelve millions of Negroes who can never be assimilated. At the present time a most encouraging movement has been inaugurated in the South. An inter-racial Commission has been organized, with committees in different cities, to promote a better and more sympathetic understanding between the races. Nothing will do more to forward this end than such schools as we are maintaining.

Department of Religious Education:

In his report the Executive Secretary stressed the importance of encouraging our Church colleges. The Council made this matter the order of the day for the afternoon of its next meeting and instructed the department to invite two presidents of these institutions to present to the Council a programme which would lead to a closer cooperation between the Council and the colleges.

Miss Agnes Hall of Elgin, Illinois, was appointed assistant secretary.

An experimental week-day school was established in Lawrence, Kansas, at the request of Bishop Wise.

The royalties on the Christian Nurture series are being used in three ways, first, to apply on the cost of publication, second, to pay for literature for the training of teachers, and third, to supply small schools which could not otherwise use the text-books.

Dr. Gardner summed up the results of the year's work as follows:

The Department of Religious Education spent \$70,000 in 1920. Was it too much?

If we had not spent it:

1. We should not have been able to

give religious instruction to 3,000 boys and girls excused from public schools on week days for attendance at our week-day schools of religion.

2. We should not have had 7,000 college students from Church families advised, inspired and held true to the Church by our "Student Inquiries," and the college pastors guided and helped by the ideal of the National Student Council.

3. We should not have known the extent of our deficiency in recruiting the ministry, and we should not have had a great commission of the best minds working on the question under the chairmanship of Dean Fosbroke.

4. We should not have had a *Survey* of Church boarding schools by Dr. Thayer, with the result that some teachers and schools who had thought the Church had forgotten them are now once more trying to make the Church schools schools of religion, safeguarding the best in boys and girls.

5. We should not have had nearly thirty summer schools training 5,000 teachers and parish workers for their winter's work.

6. We should not have had a series of Christian Nurture studies that is awakening a more intelligent appreciation of the Church in over 150,000 homes, teachers and pupils.

7. We should not have had a pageant movement in which over 1,000 churches are dedicated to a new and compelling method of teaching religious truth.

8. We should not have had over fifty life work dinners and conferences for high school boys and girls, where over 5,000 of our youth heard the call of the Church for life service in the ministry, the schools and the hospitals at home and in foreign lands.

And then—the Unknown?

Did we get full value for our money?

Department of Publicity: Mr. Gibson called attention to the new bulletins issued by his department. He stated that from now on copies of *The Church at Work* would be sent only to those parishes definitely requesting them. The *Exchange of Methods* has been favorably received, but both publications are too new to adequately prove their value. The fall in the price of paper has relieved the department of considerable expense.

Meeting of Presiding Bishop and Council and Departments

Department of Christian Social Service: The secretary presented a report of his work during the past few months. Many of the conclusions at which he has arrived will be found on page 194. He called attention to some new publications of his department. (See page 196.) A tentative programme has been drawn up for the conference of social service boards of our Church to be held in Milwaukee, June 20-22. Bishop Brent has accepted the chaplaincy of the conference and will be special preacher at the National Conference of Social Work which immediately follows our own gathering.

Department of Finance: The treasurer, Mr. Lewis B. Franklin, was elected executive secretary, and Mr. George Wharton Pepper, who takes

the place in the Council of the late Arthur E. Newbold, was appointed a member of the Committee on Finance. The committee reported on the various matters referred to it, many of which were mere matters of detail. Others have been noted above. The summary of receipts and expenditures will be found on page 197.

With regard to the Council convening at some place other than New York, it was decided that the regular July meeting was the only available time. The President was asked to determine the location in correspondence with the members.

After receiving reports on matters of detail from several committees, the Council adjourned to meet on April twenty-seventh, instead of on the stated date in May.

DEPARTMENT MEETINGS

THE various departments met in the Church Missions House on the day preceding the meeting of the Council. Some matters which came before them and are not mentioned in the account of the Council meeting follow. In the Department of Missions and Church Extension Dr. Wood reported that the rate of exchange in China continued favorable. The Nurses' Training School at Saint Elizabeth's Hospital in Shanghai has been enlarged. The money for this was provided by Dr. Fullerton through fees earned by her practice among well-to-do Chinese. A message of gratitude and congratulation was sent to Dr. Fullerton.

The diocese of Pennsylvania has asked that the department take direction and oversight of work done among many foreign-born people in the diocese. This may prove an interesting experiment station for the whole Church.

A friend has given \$20,000 for the purchase of land and buildings for the

new Theological Seminary at Porto Alegre.

The mission in Haiti will be greatly strengthened by the appointment of the Venerable W. S. Claiborne, for twenty-one years a missionary in Tennessee, as archdeacon. He will be stationed at Cape Haitien in the northern part of the island, where we have no work at present. Other appointments were Miss Mildred B. Hayes to the Porto Rico mission, and Miss Bessy E. Curtis, who goes out to be a member of the nursing staff at Saint Luke's Hospital, Tokyo.

In the Department of Religious Education Dr. Gardner announced a new programme for the work of diocesan boards of Religious Education. This programme is the work of representatives of many dioceses and its object is to unify their action in Religious Education. To advance this end educational leaders from each diocese were called to a two-day conference in Pittsburgh, May 18-19.

NEWS AND NOTES

THE evangelistic work in the District of Kyoto in 1920 was more encouraging than ever. Early in 1920 the lay people started a forward movement. They are keeping it up vigorously. Recently there was a mass meeting in Kyoto at which there were about one hundred and forty delegates present from the various churches in the eastern part of the diocese. A great deal of enthusiasm was shown and plans were considered for carrying the work on without interruption. The effect is already seen in larger congregations and increased interest. There have been over 100% more confirmations this year than last. This is remarkable when one considers how much there has been in the political and international situation to create obstacles for Christian work.

*

BISHOP OVERS of Liberia needs a small safe for keeping record books and small amounts of money in his office in Monrovia. A second-hand one will do. Perhaps there is some reader of THE SPIRIT OF MISSIONS who has—or knows someone who has—a safe that will meet this need. It is really wonderful what can be done through the large number of friends who read THE SPIRIT OF MISSIONS. On one occasion we secured a skeleton for a hospital in China, on another a new flag for the Church Missions House, so why not a safe for Africa?

Also, has anyone a second-hand typewriter, preferably an Oliver, which they would like to put to work in Monrovia? Mr. W. O. D. Bright, our business agent for the Liberian mission, begs that he may have help of this kind. He says the typewriter he is using is very bad and gives much trouble.

Dr. John W. Wood, 281 Fourth Avenue, New York, N. Y., will supply particulars of both these needs.

SOME of the young women readers of THE SPIRIT OF MISSIONS may be interested to know that the Broad Street Hospital in New York City affords unusual facilities for those desiring to take nurses' training. Not only is the training school a good one, but financial arrangements of an unusually favorable character are made for young women while in training. The hospital authorities are ready to do anything they can to assist young women desiring to serve as nurses either in this country or in mission lands to secure the best possible training and plenty of practical experience. The Executive Secretary of the Department of Missions at 281 Fourth Avenue, New York, N. Y., will take pleasure in supplying particulars.

*

A LETTER came to the editor of THE SPIRIT OF MISSIONS the other day which he wants to share with his readers, feeling sure that it will appeal to them as it did to him. It came from a struggling mission in the southwest and the writer said, "We have a small church and a minister once a month, but we have no hangings, and I wondered if some of the churches that had new ones would give us their old ones. Also we have no plate for the collection." There must be many who of their abundance would like to be of use in this way. Will they write to The Editor, THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York, N. Y., who will be glad to put them in touch with the writer?

*

IN the interests of complete accuracy THE SPIRIT OF MISSIONS desires to correct the erroneous statement that the late Hudson Stuck, D.D., Archdeacon of the Yukon, was at one time called to a parish in England of which his father had been vicar. Archdeacon Stuck's father was not a clergyman.

DR. CLAUD M. LEE, physician in charge of Saint Andrew's Hospital, Wusih, China, says that the hospital organization is in better condition than ever before. A nursing school is in operation. The laboratory is in good shape and considerable work is done for the Chinese doctors in town who practice foreign medicine. There is a healthy growth of the work, which is most encouraging. Saint Andrew's is the only foreign hospital in a city of 300,000 people. The rapid growth of the city calls for expansion of the work and Dr. Lee and his assistant, Dr. Walter H. J. Pott—a son of the president of Saint John's University, Shanghai—are eager for the time when the Church at home will make such enlargement possible.



THE reception given to the Lenten Offering (February) Number of THE SPIRIT OF MISSIONS was most cordial. Sixteen hundred and sixty separate orders, calling for 137,793 copies, were filled. The first edition was exhausted before the first of February and we had to put another edition on the press. That in turn has been exhausted and we have had orders for 1,624 copies which we could not fill. One particularly gratifying feature was the number of repeat orders. Several parishes sent back two and even three times for more. The printers and the business office worked day and night, and the editor wants to express his most appreciative thanks, not only to those who sent in orders, but to those who made the prompt delivery of them possible. And last—but by no means least—thanks are due to the children of the Church for their enthusiasm in selling the number. By so doing they have added nearly \$7,000 to their Lenten Offering. We congratulate them most heartily and hope that we may all work together next year, as this, to extend Christ's Kingdom on earth.

THE first commencement of the School for Nurses in the Woman's Department of the Church General Hospital, Wuchang, China, took place last autumn, when two young women received diplomas which meant the completion of a four years' course.

It is a pretty sight to see the young nurses with the children. They are very gentle and kind even with the most fretful baby, and seem to take a personal interest in their young charges which is pleasant to see. Surely the recollection of happy days spent in the hospital must linger long in the minds of the little patients after they go to their homes, and their feeling toward the foreigners who made those days possible must always be kindly.



MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

It is hoped that, so far as possible, provision will be made for the travel expenses of speakers.

The secretaries of the Department of Missions are always ready, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York City.

When no address is given, requests for the services of the speakers should be addressed to Dr. John W. Wood, 281 Fourth Avenue, New York City.

ALASKA

The Reverend E. P. Ziegler.
Miss Alice Wright.
The Reverend Guy D. Christian.

CHINA

The Reverend Lloyd R. Craighill.
The Reverend John Magee.
Miss Alice Gregg.
Dr. S. Y. Chu.
The Reverend Y. Y. Tsu, Ph.D.

HONOLULU

The Reverend Y. T. Kong.

JAPAN

The Reverend W. J. Cuthbert.
The Reverend P. K. Goto.
Miss Irene P. Mann.
Bishop H. St. G. Tucker, D.D.

WORK AMONG THE FOREIGN-BORN

By the Reverend Thomas Burgess

Secretary, Department of Missions

IN a large number of our parishes there is an opportunity hitherto untouched for the most part. Of 4,000,000 people of Scandinavian stock in America, at least 2,000,000 are entirely without a Church home. Where our Church has sought to reach these people, we have succeeded. Tens of thousands of good and loyal Churchmen have gone out from our distinctly Scandinavian parishes into our ordinary parishes everywhere. But the actual attempt of the ordinary parishes to definitely hunt out these brethren of Scandinavian race has rarely been made. Dr. Hammarsköld, our dean of the Scandinavian work, is beginning this important effort. He is visiting families of non-churchgoing Scandinavians, taking sections at a time and persuading them to send their children to our regular Sunday Schools. In January he made 149 such visits in one county of New York. This month he is spending his time in Massachusetts, Rhode Island and Connecticut. He is specially desirous that the clergy take the matter up and try to discover the unchurched Scandinavians within their cures, list them and then send for him. He or Mr. Broburg stands ready to go to assist the clergy to reach these people. Application for such help should be sent to the Reverend Thomas Burgess, 281 Fourth avenue, New York, N. Y., secretary of the Department of Missions for Work Among Foreign-born Americans.

At Cokato and Dassel, Minnesota, a new work has been begun upon the recommendation of the Reverend Philip Broburg, our associate dean of Scandinavian work. These missions are under temporary care of one of our nearby clergy until a resident

clergyman can be put in charge. The work is almost entirely among Scandinavians, but the services and teaching are entirely in English. This is the first time that services in the English language have ever been held in these towns.

Dr. Emhardt, our field director, has made some interesting visits to Gary, Indiana, and helped there to develop increasing work. One of the results of his visit is the undertaking by our Italian priest of extending his ministrations into the colony of 7,000 Spanish-speaking people, the majority unchurched; Spaniards from Spain, and Mexicans and others from our Western Hemisphere. Dr. Emhardt started February twelfth for the Mexican border and west on an extended trip.

One of the interesting new discoveries which was learned during the secretary's recent visit in Maine was the existence of a colony of 250 Chinese, many of them well-to-do merchants, in the city of Portland. Our city parishes are considering how best they can reach this interesting group. Much active work of fellowship and service is being done in Maine among the foreign-born.

The publication of *The Handbook* is being delayed. Since it has been impossible to get this book out in time for Lent, little will be lost and much gained by further delay. *The Handbook* is a compendium of the whole subject, and no pains are being spared to make it as accurate and practical as possible. It is just the book needed to show our people everywhere how effectively to approach their foreign-born neighbors and the children of foreign parentage.

EDUCATIONAL DIVISION

Department of Missions

William C. Sturgis, Ph.D., Secretary

“IT is substantially true that virtue or morality is a necessary spring of popular government, and let us, with caution, indulge the supposition that morality can be maintained without religion.”—*George Washington*.

With all our material advancement of the last century, the thought just quoted holds good. Among many others, no less authorities than Roger K. Babson, noted statistician and business expert, and Sir Phillip Gibbs, one of the world's greatest journalists, tell us that the Church holds the only solution to the present world problems.

We have within our hands the greatest force in the world, one that, with God's guidance, can mould the whole future of mankind, yet how little we know about it. Do we know what the Church is here for? Do we know what She is doing?

What a comfort it must be to all those who are helping the Church to know Herself, to think that they are working at the very foundation not only of the Church but of the nation and of the world. As one well-known Churchman expressed it, “the leader of a mission study class is doing missionary work in the home field.”

There has never been such a widespread realization of the vital importance of information about all phases of the Church's Mission as there is today. On every hand one hears of the formation of “discussion groups” for the mutual consideration of various aspects of the Church's work. In our own Department more new classes have been formed, more books have been sold, more illustrated lectures booked, than for years past.

Just one illustration of many: A certain woman was at a summer conference last summer, but, as she expressed it, “never even ‘looked in’ at a mission study class.” The educational secretary for her diocese died and she was appointed although she knew nothing about it. She has given up all clubs and social engagements for this season and is almost living in the Ford car her husband finally gave her for this work. In a recent letter, she wrote, “We had a class in a corner bedroom at a fashionable tea the other day. It made a great deal of amusement when we were discovered.” And then she said what so many others have said, “It is *so* worth while. One's whole viewpoint changes.”

What can't our Church do for the nation and the world when we all try to know the Kingdom as it is in the mind of our Lord? It is *so* worth while.

—E. E. PIPER.

THE Lantern Slide Bureau has several good missionary lectures which will be available after Easter. Most enthusiastic letters are coming in from those who are using the lectures during Lent. The Bureau is prepared to take care of requests at distant points, if such requests come in sufficient numbers to route slides advantageously.

The Bureau is preparing a series of Bible Stories, illustrated with carefully selected slides. Two are now ready—*The Story of Joseph* and *The Prodigal Son*.

Arrangements have been made whereby the Bureau can recommend and furnish the best stereopticons. Just at present two second-hand stereopticons are available, complete with carrying cases. Write for particulars to Miss M. L. Condict.

THE DEPARTMENT OF RELIGIOUS EDUCATION

WILLIAM E. GARDNER, D.D., EXECUTIVE SECRETARY

JUST as the meeting of the Department of Religious Education was about to end and the members were rising to their feet, Bishop Gailor entered the room. He held in his hand a bundle of annual reports. He had come in to say a few commending words about those dry but necessary documents. He had read them all.

There were over a dozen reports in that bundle. They represented the thought, study and prayers that the Department of Religious Education is giving to that educational group of over a million pupils and students who fill the classes of the Church from the lowliest kindergarten to the theological seminaries. Bishop Gailor said as he left the Department meeting:

"You all ought to be encouraged. The Christian religion is an educational religion; you cannot have spirituality if you cease to enrich the intellect."

FROM the annual reports of the Department of Religious Education, here is an important one for detail study. It is from Dr. Sills, president of Bowdoin College, an enthusiastic Churchman and the chairman of our Commission on Church Colleges. It formulates the needs of those few colleges that remain loyal to the Church.

The presidents and trustees of these colleges made great sacrifices at the time of the Nation-Wide Campaign. Nearly all had begun campaigns for the increase of funds. Wishing to be loyal to the Church they united their campaigns with the Nation-Wide Campaign and so far have received nothing. The secular and denominational colleges have all had campaigns, increased salaries and endowments. The Church colleges with more students than ever before are asking faculties to work for small salaries, and students to put up with crowded conditions. It is in the power of the Church to remedy both these conditions.

Dr. Sills asked all the five colleges to a conference. See their representatives as they sit around the table:

Representing *Kenyon College*: President Peirce and Mr. Millman; *University of the South*: Bishop Knight and Mr. Moore; *Saint Stephen's College*: President Bell and Dr. Cole; *Hobart College*: President Bartlett and Mr. Prince; *Trinity College*: President Ogilby and Mr. Thorne. Representing the Commission on Church Colleges: President Sills of Bowdoin, Dean Jones of Yale, and Dean Fosbroke of the General Theological Seminary.

The aim of this conference was to discover the needs for the next five years. Just glance through the list and ask yourself if there is anything unreasonable. Remember that every educational institution must keep moving with the day's standards. For a college to remain stationary means going backward.

The actual needs of the various Church colleges, as presented by their presidents, are as follows:

The Educational Department

Kenyon College

I. INCOME.

1. For increase of existing salaries, \$15,000 annually. This amount will enable the college to pay to its professors salaries of \$3,000 and a house. The General Education Board has offered \$75,000 toward a total endowment fund of \$300,000 for this purpose. If the college can secure before July 21, 1921, subscriptions amounting to \$225,000 this need will have been met.
2. For general maintenance and needed additional instruction, \$15,000 annually. The present staff of instruction is overtaxed and additional men are needed in romance languages, chemistry, philosophy and one or two other departments. In past years the college has been obliged to raise by annual subscriptions about \$8,000. A permanent income of \$15,000 would replace this temporary expedient and would supply the needed instructors. For this purpose the General Education Board has also promised \$75,000 toward a total endowment fund of \$300,000. In order to qualify for this gift the college must secure subscriptions amounting to \$225,000 before July 1, 1921. The campaign to secure this sum is now in progress.
3. For progressive development, \$15,000 annually. If the college succeeds in its present campaign for funds the existing work at Kenyon College will be put upon a stable basis, but no provision is made for development and expansion. In order to provide for many miscellaneous needs and to enlarge its work the college requires additional income amounting at a conservative estimate to this figure. The satisfaction of the first two needs will relieve the college from present anxiety but will make no provision for legitimate growth. The college therefore especially emphasizes the need for this additional income.

II. PLANT AND EQUIPMENT.

1. For the installation of electric light, \$25,000. This expenditure must be made in the summer of 1921. The natural gas is rapidly failing and the college can no longer rely upon gas for lighting. The situation in the current year is intolerable both for faculty and students. In order

to install electric light a supply line must be wired and supplied with proper fixtures. The estimated cost is \$25,000.

2. Science Hall and Laboratory buildings, at a cost of \$150,000. The main instruction building is *Ascension Hall*, built in 1859, which is quite unsuitable for instruction in science. The laboratory is inconvenient and overcrowded and more room is imperatively needed. There are no professors' offices and only seven lecture rooms for a faculty of fifteen. A science building for the departments of chemistry, physics and mathematics would leave in *Ascension Hall* ample space for the other departments of instruction. The building must be of stone and should of course be fireproof.
3. Repair and partial renovation of *Ascension Hall*, \$20,000. Upon the construction of the hall of science this expenditure would be necessary in order to provide proper lecture rooms and offices for all departments of instruction in the existing building.
4. Dormitory holding sixty or seventy men, \$150,000. The present dormitories, *Old Kenyon* and *Hanna Hall*, provide rooms for 150 men and the present enrollment exceeds 170. Another stone dormitory building holding seventy men would bring the college capacity to about 225, which, in the judgment of the trustees, is a normal and efficient college unit. The building must be of stone and its architectural style and interior finish should roughly correspond with the existing dormitories. As the college enrollment already exceeds the number that can be housed in the dormitories the need of this additional building is imperative.
5. Commons Building, costing \$150,000 or \$200,000. Before the end of the five years' period this need will be imperative. The present Commons Building is a temporary make-shift which cannot be used more than two or three years longer. Students cannot obtain board in the village of Gambier and the maintenance of the commons table is at once necessary and from the social point of view most desirable. However, this need is less immediately urgent than the three structures enumerated above.

The Educational Department

University of the South

The most pressing needs *just now* for Sewanee in the way of equipment and sustentation fund are:

- | | |
|-----------------------------------|-----------|
| 1. Dormitories | \$250,000 |
| 2. Refectory (central) | 75,000 |
| 3. Central heating plant..... | 75,000 |
| 4. Completion of chapel..... | 100,000 |
| 5. Completion of gymnasium.... | 125,000 |
| 6. Fireproof addition to library. | 50,000 |
| | \$675,000 |

7. \$50,000 per year for five years 250,000

\$925,000

1. Dormitories to accommodate 200 students are absolutely necessary. We are caring for them now in old temporary wooden buildings.
2. We have no central dining-hall and are compelled at present to use three temporary places.
3. A central heating plant is desirable both for comfort and economy.
4. The chapel is unfinished with a temporary roof. It is desirable that a Church institution such as Sewanee should emphasize its religious side by an adequate chapel.
5. The gymnasium has remained in an unfinished condition for more than ten years. A movement is now on foot among the alumni to complete it—\$52,500 have been subscribed so far on condition that the whole amount be raised. The \$52,500 already subscribed could no doubt be increased \$10,000 among the alumni so that one-half of the \$125,000 indicated above can be counted as raised.
6. Our present library building and book-stacks are not fireproof. For the purpose of protection of our most valuable books and also to obtain additional space, we should have at least \$50,000. Our present library space is very much congested.
7. We have been raising an endowment fund of \$1,000,000 which will probably be completed this year. As this fund represents more than ten thousand subscribers, and was raised by the parishes and missions of the Church, we were compelled to set up an expensive organization. It is not right to hold up this fund until the interest on the investments can cover the expense of creating the fund unless we have an income adequate to the income of \$1,000,000 from another source. The fifty thousand indicated in No. 7 would

enable us to run without a deficit and would cover the present deficit and endowment expense if we could count on it for at least five years. If the Presiding Bishop and Council can vote this, we can put Sewanee definitely on its feet.

Saint Stephen's College

- I. Year One—1921-22 (100 men).
- | | |
|--------------------------------|----------|
| 1. Maintenance deficit | \$30,000 |
| 2. Repaid debt | 40,000 |
| 3. Increased salaries | 2,000 |
| 4. Laboratory equipment | 2,500 |
| 5. Dormitory enlargement | 10,000 |
| 6. Enlarged dining room..... | 5,000 |
| | \$89,500 |

- II. Year Two—1922-23 (140 men).
- | | |
|--------------------------------|-----------|
| 1. Maintenance deficit | \$28,000 |
| 2. Endowment | 25,000 |
| 3. Increased salaries | 2,000 |
| 4. Laboratory equipment | 1,500 |
| 5. New dormitory | 40,000 |
| 6. Science building (1/2)..... | 30,000 |
| | \$126,500 |

- III. Year Three—1923-24 (180 men).
- | | |
|--------------------------------|-----------|
| 1. Maintenance deficit | \$28,000 |
| 2. Endowment | 25,000 |
| 3. Increased salaries | 2,000 |
| 4. Laboratory equipment | 1,500 |
| 5. New dormitory | 40,000 |
| 6. Science building (1/2)..... | 50,000 |
| | \$146,500 |

- IV. Year Four—1924-25 (180 men).
- | | |
|-----------------------------------|-----------|
| 1. Maintenance deficit | \$25,000 |
| 2. Endowment | 50,000 |
| 3. Increased salaries | 1,000 |
| 4. Laboratory equipment | 1,000 |
| 5. Recitation building (1/2)..... | 50,000 |
| | \$127,000 |

- V. Year Five—1925-26 (180 men).
- | | |
|-----------------------------------|-----------|
| 1. Maintenance deficit | \$25,000 |
| 2. Endowment | 50,000 |
| 3. Increased salaries | 500 |
| 4. Laboratory equipment | 1,000 |
| 5. Recitation building (1/2)..... | 50,000 |
| | \$126,500 |

Hobart College

1. \$400,000 for endowment of salaries.
2. \$300,000 for general endowment.
3. \$250,000 for plant.

Trinity College

1. \$500,000 for increase of endowment to raise salaries—needed at once.
2. \$250,000 for increase of endowment for administration, library, etc.
3. \$250,000 for new buildings and plant.

THE DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

CHARLES N. LATHROP, EXECUTIVE SECRETARY

THIS number of THE SPIRIT OF MISSIONS I am going to take up with some personal conclusions, the result of our work for five months.

In that time I have made a fairly complete circuit of the country. I have met the people interested in social service in the dioceses of California, Milwaukee, Chicago, Iowa, Massachusetts, Western New York, Central New York, New York, Long Island, Newark, New Jersey, Pennsylvania, Harrisburg, Bethlehem, Pittsburgh, Maryland, Dallas, Texas, Louisiana and Southern Ohio. Besides, I have met the representatives of the synods of the Second, Third, Fourth and Sixth Provinces. So I can fairly say that I have a bird's-eye view of the general attitude of our people towards Christian social service.

Now, in the first place, it seems to me that there is a very widespread confusion of thought when we come to the meaning of social service. I find a great many people who think of social service as planning to institutionalize Christianity, to make a sort of an Episcopal social service organization out of our own Church. Indeed, I listened to an address by a very earnest preacher the other day who pictured social service as holding a strawberry in one hand and an oyster in the other, trying to lure people to answer our Saviour's call. To his mind the purpose of social service was to get people into the Church by offering a bait in some more or less philanthropic or charitable way.

Then, on the other hand, I find a great many people who think of the Department of Christian Social Serv-

ice as rather an annoying and dangerous group of individuals who present unpleasant theories about industrial conditions, or the rights of property, or some other social matters, and present these theories as though they were talking in the name of the whole Church. So these people have a distinct prejudice against the Department of Christian Social Service.

Now, I think both of those ideas are utterly mistaken. Christian social service does not have for its primary purpose any specific external action. The action may come but it will come as the result of a conscience. The purpose of the Department of Christian Social Service is primarily to develop an intelligent Christian conscience among our people, a conscience that will consider and weigh the social conditions that affect the person himself in relation to society, and that affect the social organization and institutions of which each individual is a part. For instance, the conscience has got to start with one's own personal income. What is its source? Have I a right as a Christian to accept it? Am I using up more of the world's goods than I am giving out? Down in Texas, for instance, the other day I heard of some Indians who owned some farms on which oil had been discovered. The discovery immediately made them very rich, so that they were driving around in gorgeous limousines, still wrapped in their blankets. Now, they were pointed out to me as examples of social failures because it was suggested they were incapable of spending their money advantageously. There were also wealthy

Department of Christian Social Service

persons, members of the Church, who had had practically the same experience, only they spent their enormous incomes more according to the rules of the game. But did the well-dressed woman have any deeper realization of her responsibility for her income, of the responsibility that rested on her as a Christian for the way she disposed of her income? The real difference ought to be not of a Paris dress over against a scarlet blanket. The real difference would be that one had an intelligent Christian conscience; the other did not.

The report of the Lambeth Conference has an interesting statement that covers exactly this point. It says any definition of the Kingdom of God "must include the extension everywhere of the knowledge of God's sovereignty of love, and the claim that *His sovereign sway shall govern every part of life*: the former is the missionary part of the Church, the latter is the witness of the Church concerning social and industrial righteousness". It is the business of the Department of Christian Social Service to witness concerning social and industrial righteousness. In order to witness there must be developed an enlightened Christian conscience, "that His sovereign sway may govern every part of life".

Now, we must find the principles that are to underlie and guide the Christian conscience. We look naturally to the words of our Lord, for we have the right to ask moral guidance from Him. Nor does He fail us here. Our Lord talks continually in His Gospels about this Kingdom. More than a hundred times does He use the words, "The Kingdom of God", or "The Kingdom of Heaven". His work was ushered in by the call to "Repent," as Saint John said, "for the Kingdom of God is at hand". Our Lord came into this world to do more than to set a good example! He, indeed, "walked about doing good". But

He also made absolutely clear the fact that He came to establish a Kingdom, the Kingdom of God or the Kingdom of Heaven. Look through the Gospels and see how large a part of them is given to discussion of the Kingdom.

Now, that Kingdom has a wider horizon than our own immediate world, but it is perfectly evident that He planned that the Kingdom should begin in this world. We must do our best to "establish the Kingdom!" We say "Thy Kingdom come".

Now, our Lord lays down three principles in connection with His Kingdom. The first is the principle of the supreme *value of the individual*. We see Him illustrating it in many parables: the parable of the lost sheep, when the shepherd leaves the ninety and nine and goes to seek the one that is lost; the parable of the woman who lost the piece of money. Moreover our Lord in His dealings with people found in the lowest and most despised something worth while. Saint Paul sums it all up when he says, "He gave himself for me". If Saint Paul can say it so every individual Christian can likewise say, "He gave himself for me". This suggests the supreme value of the individual, the first principle of social service our Lord lays down for His Kingdom. Each individual has then the right to the fullness of life. Such fullness of life demands reasonable leisure, sufficient pay and employment for all who are willing to work.

The second great principle is the principle of *brotherhood*. We find it clearly emphasized in the prayer that our Lord gives us. It begins, "Our Father". In those words there is suggested one human family with one Father. We are brothers and sisters, one with another, and the family is used as a figure that suggests our relations with God. The force that holds the family together and guides and directs it is the love of father and mother and children. So our Lord

demands for His great family that same kind of love. This means not a sentimental idea but an intense and earnest will determined to see that the principles of the Kingdom are carried out in the world of humankind. Now go down into any crowded part of any city and see immediately whether the principle of brotherhood is maintained in its completeness.

The third great principle is the principle of *service*. Our Lord on the night of His betrayal washed His disciples' feet and told them He did it for an example. Now service does not mean only teaching a class in Sunday School or giving an evening a week for some settlement work. Service means primarily that you ask yourselves this question, "What is my income? Is it justifiable on Christian principles? Am I paying for it in service?" This principle of service means that we look at what we are spending on ourselves and ask carefully whether we are giving to the world as much as we are using up from the world. If we are using up more than we give out we are parasites, and parasites and Christians are opposing terms.

Now in these few words I have suggested what is meant by an intelligent Christian conscience. Our Lord established His Kingdom. We believe in Him and accept His demands. His demand is for a society, His Kingdom,

with a "cooperative social order in which the sacredness of human life is recognized and everyone is given full opportunity for self-expression, in which each one gives himself gladly for ends socially valuable, and all work is done to make fullness of life possible for all men".* We see now what we mean by an intelligent Christian conscience.

Naturally, of course, institutions that are planned to bring about justice fall into the category of social service activities. There are many such. But we must remember continually that the province of social service is primarily a *province in the conscience*, and that all these institutions and activities must work out from a conscience that first of all sets its own life right in relation to the demands of Christianity and after that in the furtherance of the campaign for the establishment of the Kingdom of God goes into all kinds of activities for social service. We need to be very careful to realize that social service begins with the individual conscience. It is the object of Christian social service *to develop among the people an intelligent Christian conscience to be directed on oneself in one's relation to the community and also on all matters of the community.*

*From *The Church and Industrial Reconstruction*. Association Press.

IMPORTANT NOTICES

A new pamphlet published by the Department, *THE SOCIAL TASK OF THE CHURCH AS SET FORTH BY THE LAMBETH CONFERENCE OF 1920*, being the utterances of the Lambeth Conference that deal with industrial and social service matters, with an appendix containing the statements of the social ideals of the Quakers, the Federal Council of Churches, and the National (Roman) Catholic War Council. 25c each, 5 for \$1.00, 50 and over at 15c per copy.

We have now on hand the pamphlet, *NOTES ON THE SOCIAL RESPONSIBILITY OF THE CHRISTIAN CHURCH*, by The Reverend Samuel Tyler, D.D., for use in study classes, etc. Five cents per copy, 50 copies for \$2.00.

MEMBERS OF THE WOMAN'S AUXILIARY: We have still on hand a great number of the copies of the *Sheppard-Towner Bill* with the articles explaining it. It will be sent free, postage paid, to any desiring it.

THE DEPARTMENT OF FINANCE

LEWIS B. FRANKLIN, EXECUTIVE SECRETARY

PRELIMINARY REPORT FOR 1920

FINAL reconciliation of accounts has not yet been accomplished with the missionary districts, but such reconciliation will almost inevitably show a further reduction in expenditures.

Operating income	\$3,483,124.53
Operating expense	3,332,717.21
Operating surplus	\$150,407.32

This surplus has been appropriated to apply on the Nation-Wide Campaign expense and on the deficits prior to 1919. The detail of the account is as follows:

INCOME

Receipts applicable to 1920 quota, including Church School Lenten Offerings	\$3,027,518.28
Miscellaneous, including gifts not applicable to 1920 quota.....	80,867.21
Interest on Trust Funds.....	140,815.30
United Offering Woman's Auxiliary (1920 share).....	157,449.23
Legacies available for appropriations.....	76,474.51
	\$3,483,124.53

EXPENSES

	<i>Appropriation</i>	<i>Expenditure</i>
Department of Missions.....	\$3,081,238.17	\$2,739,623.44
Department of Religious Education.....	73,710.00	70,684.25
Department of Social Service.....	25,000.00	10,442.43
Department of National-Wide Campaign.....	61,953.39	47,272.89
Department of Publicity.....	106,828.00	98,417.23
Department of Finance.....	66,676.00	60,336.01
General Administration	86,132.60	85,680.72
Interest on Loans.....	72,000.00	36,439.62
Brotherhood of Saint Andrew.....	66,000.00	66,000.00
Girls' Friendly Society.....	30,000.00	30,000.00
Church Periodical Club.....	10,000.00	10,000.00
Church Temperance Society.....	13,588.04	13,588.04
Daughters of the King.....	3,333.00	3,333.00
Commission on the Army and Navy Chaplains Corps	1,500.00	1,500.00
Church Service League.....	1,002.00	1,002.00
Offerings sent for designated projects.....	58,397.58	58,397.58
Balance of income over expenses.....	150,407.32

\$3,483,124.53

The Department of Finance

The situation of the Society as to money borrowed is as follows:

Outstanding Loans, January 1, 1920.

Reserve deposit cash in use.....	\$330,000
Borrowed against securities in reserve deposit account.....	293,000
Borrowed on note of Society	150,000
Borrowed on note of Society to meet Nation-Wide Campaign expenses	312,500
Total January 1, 1920.....	\$1,085,500
Borrowed on note of Society in 1920 to meet current expenses.....	\$250,000
Borrowed on note of Society in 1920 to meet additional Nation-Wide Campaign expenses.....	32,500
	\$1,368,000
Paid as of December 31, 1920.....	470,000
	\$898,000
Balance due January 1, 1921.....	330,000
Of which reserve deposit cash.....	
	\$568,000

It will be noted that whereas the estimated surplus of income over expenditures is only \$150,407.32, loans to the extent of \$470,000 have been paid during the year as against \$250,000 borrowed to meet 1920 operating expenses, showing that \$70,000 out of current cash has been used to pay loans in excess of the amount estimated as the operating surplus of the year.

The present estimated surplus over operating expenses for 1920 of \$150,-407.32 has been applied in accordance with the orders of General Convention to a reduction in the expense account of the Nation-Wide Campaign. The deficit account of the Society is, therefore, as follows:

Original National-Wide Campaign expense account.....	\$341,703.22
Reduced by application of estimated surplus of 1920.....	150,407.32
	\$191,295.90
Balance due on Nation-Wide Campaign account.....	266,357.47
Deficit prior to 1919.....	312,305.28
Deficit for 1919.....	
	\$769,958.65

Of this total the deficit for 1919 amounting to \$312,305.28 has been included in the budget for 1921, but the balance of the deficit, now reduced to \$457,653.37, has not yet been carried over into the 1921 budget.

THE DEPARTMENT OF THE NATION-WIDE CAMPAIGN

WILLIAM H. MILTON, D.D., EXECUTIVE SECRETARY

PROPOSED EXTENSION OF THE WORK

FROM this time on the policy of this Department must of necessity be more largely educational than has been possible during the first period of the Campaign. If the prime object of the Campaign, on its financial side at least, is—as has so frequently been stated—to raise the whole standard of giving to a higher plane rather than to obtain a definite sum of money for the support of the Church's present work—whether that sum be stated in terms of a three-year budget of *needs* or only in terms of the treasurer's annual budget of *appropriations* for work already obligated for—then the policy of the Department which is responsible for such an objective must be that of a progressive education and training of the whole Church to meet fully all of Her obligations as they arise.

With the view of carrying out this policy, the Department has planned for the present year:

I. A series of follow-up educational conferences in several dioceses in the East. The first of this series of conferences will be held in Rhode Island from February twentieth to March fourth. Arrangements are being sought with two other dioceses, Delaware having already given the tentative consent of its bishop. Into these dioceses will be thrown for the period of two weeks each, the Department's secretarial staff aided by the secretaries of the other Departments of the Presiding Bishop and Council, and certain bishops and clergy who have had marked success in applying the methods of the Campaign in their own fields. These conferences will be

largely of the nature of earlier campaigns conducted before the Nation-Wide Campaign in such centers as Baltimore, Chicago and Saint Louis. Their immediate effect should be a concrete illustration of the maximum results possible where the work of preparation is thoroughly done in every parish and mission in a diocese by leaders thoroughly informed and trained for such service. In other words a convincing demonstration will be given to the whole Church.

II. The Department is endeavoring to secure a place on the programme of each of the larger summer schools for a five-hour course on the general subject of parish organization and administration in line with the new order recommended by the Presiding Bishop and Council and in force already in many parishes and dioceses of the Church. These courses of practical instruction will be conducted by the secretaries of the Department. Effort will be made to secure attendance upon these courses by as many as possible of clergy and lay workers.

III. In the months of May, June and September, it is planned, with the cooperation of diocesan authorities, to hold three-day training conferences for selected leaders in at least forty dioceses of the Church. These conferences will be held at some convenient point within each diocese, their function being to train a sufficient number of leaders, clerical and lay, in each diocese to make it possible for them to hold parish conferences in every parish and mission within their own diocese before the period of the

The Nation-Wide Campaign

next canvass. In this way it is hoped in a short time to equip each diocese to do its own work of education and training without the use of the secretaries of this Department.

IV. During the year a beginning will be made by the Department in the holding of institutes, in parishes strategically located, for the training of leaders of discussion groups and of workers in the various departments of parish activity. In the conduct of these institutes, the secretaries of the

other Departments of the Presiding Bishop and Council and of the Woman's Auxiliary will be called upon.

V. A definite programme for the education of the Church in the principles and methods of Christian Stewardship is being planned and will be vigorously pushed during the year, especially in connection with the proposed Centennial Celebration of the Domestic and Foreign Missionary Society.

BEFORE AND AFTER

IN 1920 the Church increased Her offerings for Her general work 113 per cent.

At a modest estimate an increase of like amount was secured also in the support of diocesan work.

In more than doubling Her offerings for the Church's Mission, the congregations throughout the land were enabled to increase their work of local support by a general average of 61 per cent. (This is based upon the reported pledges of 1,175 parishes for parish support in 1920 as compared with what was given for parish support in 1919.)

To illustrate some of these results, there is listed below the information received from certain dioceses as to the increase for their own work. Alongside we show the percentage of increase made by those same dioceses for the general work of the Church. We regret that the rest of the dioceses have not yet supplied us with reports on their diocesan increases, but doubtless they will tell the same inspiring story. The treasurer of the Presiding Bishop and Council has already published the percentages of increase of all the dioceses for the general work of the Church.

	—Offerings for Diocesan Work—				Offerings for general work increased
	Before	After	Increase	%	
Province I.	1919	1920			
Massachusetts	\$24,711.63	\$181,296.53	\$156,584.90	633%	68%
Rhode Island	8,902.05	12,598.84	3,696.79	42%	67%
Province II.					
Albany	11,429.43	13,857.91	2,428.48	21%	48%
Central New York.	18,765.04	46,940.62	28,175.58	150%	118%
Province III.					
Bethlehem	12,047.65	41,674.09	29,626.44	246%	116%
Maryland	21,851.00	119,135.00	97,284.00	445%	300%
Washington	8,602.02	30,660.88	22,058.86	256%	127%
West Virginia	10,240.39	15,000.00	4,759.61	46%	236%
Province IV.					
Georgia	5,119.18	12,597.08	7,477.90	146%	385%
Province VI.					
Colorado	6,976.00	10,921.00	3,945.00	57%	89%
Province VII.					
Arkansas	2,596.81	4,035.49	1,438.68	56%	167%
Kansas	4,892.19	9,542.04	4,649.85	95%	318%
West Missouri	4,648.65	11,344.80	6,696.15	144%	393%
Province VIII.					
California	13,187.60	25,690.37	12,502.77	95%	222%

THE WOMAN'S AUXILIARY

TO THE PRESIDING BISHOP AND COUNCIL

HERE AND THERE IN THE FIELD

By Edna Biller

IT is with pleasure that I submit the following report to the members of the Executive Board. Since I was with you in October I have attended the synod meeting of the Seventh Province at Waco, Texas, annual meetings in the dioceses of West Texas, Dallas and Arkansas, and have taken general meetings and done field work in the missionary districts of Salina and South Dakota, and the dioceses of Texas, West Texas, West Missouri, Arkansas, Iowa and Chicago. I can thankfully say that there is a fine spirit coming into women's work in the Church. I will take the fields in the following order for detail and explanation.

The Synod Meeting in Waco.

So far as the women were concerned it was excellent in every way. All the dioceses and missionary districts within the province had sent representatives except West Missouri. The first day of the synod was given to the Auxiliary and until 2:30 P. M. business matters were the order of the day. After that time until five o'clock there was a conference on the Auxiliary and every phase of the work was considered and action concerning the subjects taken.

One of the outstanding decisions made was the assuming for the Department of Missions \$2,000 annually, for three years, to pay the stipend and house rent of Dr. Macy of Mexico.

The second morning was assigned to the Church Service League. It was thrilling! Mrs. Pennypacker, who pre-

sided, and Mrs. Quin, are splendid parliamentarians. Miss Matthews was the spiritual balance wheel. It seemed to me there was a decided quickening of interest when it came to considering enlisting all women of the Church for the whole Church's task. The vision given of opportunities for service along the lines of missions, religious education and social service in the five fields was a great one, and for the first time the conviction came to me that the days of a multiplicity of organizations in the Church are more rapidly drawing to a close than we realize. That conviction was steadily deepened in all the work I have done since the Waco meeting. In some of the dioceses of Texas the women are wonderfully awake and will soon lead that section of the country and indeed they are developing the type of leaders who will be useful in the general work of the Church.

Annual Councils.

My report in this respect will be a brief one, due to the fact that I need the time you have given me for subjects I consider more important.

West Texas. The attendance at each one of these meetings was much larger than it had been at any of their previous councils. The enthusiasm was unbounded, the determination to push forward the whole Church's work evident, and the spirit prevalent for the most part just what we wanted it to be. There were special conferences in each place on the Service League, the

The Woman's Auxiliary

Auxiliary, the Daughters of the King, and in West Texas the Girls' Friendly Society also. The outstanding decision in the Council of West Texas concerning women was the election of three women from the diocesan council of the Church Service League to serve as members of the executive board.

Dallas. In the diocese of Dallas, the Auxiliary and the diocesan council in a joint session voted to raise the necessary funds in order that repairing could be done and new buildings added to Saint Mary's School, Dallas, which would make of it a first-class institution. A diocesan council of the Church Service League was organized.

On my way to the diocese of Dallas I stopped over night in Saint Mary's Hall, San Antonio. Miss Dorsey, the principal, is wielding a great influence over the girls who constitute the student body. There are about 125 day and boarding pupils. Most of them come from comfortable homes, but the influence of the school is much needed. I had the privilege of talking in chapel to the whole school, and later on one entire period with the senior class. It is delightful to come in real contact with young people these days.

Arkansas. The Arkansas meeting was excellent. The question of the diocesan council for the Church Service League was settled without much difficulty and the Auxiliary strengthened. The educational work has been weak. One of the decisions which will mean much in the future of that diocese was the resolution passed to have educational secretaries in each parish, and as quickly as arrangements could be made to bring them together at some central point for a week of training under either Miss Tillotson or Miss Boyer. The reports at each one of these meetings on the supply work, the Emery Fund and the United Thank Offering were exceedingly good. The weakness lies in the lack of educational and field work.

General Meetings.

Salina. The work I did during November in the district of Salina has been reported in the January issue of *THE SPIRIT OF MISSONS*. If it were only possible to loan Salina a field secretary for a year, I believe the work among women could be placed on a real foundation. Superficial visits will not be of much value where the distances are so great and there is no organization beyond a few branches of the Woman's Auxiliary and the parish guilds.

South Dakota. The week before Thanksgiving I found myself with a few days on my hands and no engagements. Having passes over one of the railroads I went to South Dakota. All that I heard concerning the work there was good; and I had the privilege of addressing the girls in All Saints' School, and attending a very excellent evening guild made up of young mothers and girls who were employed during the day. There must have been at least forty present at the meeting, all working in the best manner possible. The thought came to me at that time as to what a tremendous amount of waste material there is in nine parishes out of ten. Most of them have young mothers and working girls who cannot attend day meetings, and so far as I understand the situation from the experience I have had, it seems that very little effort to develop this side of the work has been made.

West Missouri. My itinerary here was a most interesting one. There were five meetings in Kansas City, and I visited seven towns within the diocese. In order to reach this number it was necessary to travel three to eight hours a day, taking one or two meetings at each place. At Lamar, Nevada, Marshall, and Saint Andrew's in Kansas City, there were no branches of the Auxiliary. At St. Andrew's and Marshall branches were organized. The



SAINT MARY'S HALL, SAN ANTONIO, TEXAS

other two towns are under the care of the general missionary, and his desire is to have a parish unit of the Church Service League, which means committees appointed to represent the five fields of service, there being no existing organizations in those places except the parish guilds.

Sedalia, Missouri, is the best illustration I have found so far of what we may expect to accomplish in the line of field work when we are able to do the necessary following up. Almost four years ago I made my first visit to the town. There was no Auxiliary in action then that I could find. I made my third visit there in December. In the meantime the diocesan officers had been at work, and although there had been no rector in the parish for some time, the women had organized for the Nation-Wide Campaign and increased their pledges for the parish and the work of the Church in general.

I reached Sedalia at noon, and in order that I might catch a four o'clock train they had planned a meeting for 1:30 in the afternoon. The Nation-Wide Campaign captains acted as the publicity committee, and in that comparatively small parish they had present seventy-five women, all keenly alert and all most responsive. It was an encouraging situation.

The meetings I considered the most valuable in Kansas City were the opportunity to present the Church Service League to the Kansas City Clericus, and an evening meeting of young people in Saint George's Church.

At the risk of making a long report I am going to tell you of my visit to a state Institute for the Feeble-Minded. I went at the request of the supervisor who had been present at our Auxiliary meeting. I have visited various institutes for the care of defective people but never in my wildest imagination had I thought it possible that humanity could be so misshapen and distorted. The ward for degenerates was filled with creatures whom words are totally inadequate to describe. The state is providing excellent care and giving splendid training to those who are capable of being taught. Some of the needle work done by the girls and women would have been acceptable in a Fifth Avenue shop and the same might be said of the toys and furniture made by the boys.

There were 600 in the home and 1,000 on the waiting list—and the 1,600 listed were only a small percentage of the defectives in the state. Something like ninety-eight per cent of those in the institution were there because of social vices and liquor.

The Woman's Auxiliary

The supervisor or matron was a woman I considered it a great honor to meet. She possessed much executive ability, had a strong personality, a great love for the Church, and a tenderness for even the lowest form of defectives that was one of the most Christ-like things I have ever seen. A woman of real power and yet unknown by the Church, and her knowledge unused. I thought again that we had not yet begun to touch our resources so far as the women of the Church are concerned, nor are we placing nearly as much stress as we should on the importance of women creating such public opinion as will force the legislation necessary to eliminate causes that send people to such institutions. It is one of the most insidious evils we have to deal with in the Union.

Arkansas. The Helen Dunlap School, Winslow, is a splendid illustration of one form of field work. The well-established schools in the mountain missions are familiar to most of you, but the subject of the mountaineers of Arkansas has been very little before the general Church for consideration. I am anxious to give you certain facts concerning the school.

It exists for the purpose of giving Christian education to girls. At the present time the accommodations are exceedingly limited and the equipment is very poor, but from the progress which the school has made during the last four years we feel that it holds great promise for the future.

The bishop of Arkansas is very desirous of making the school a first-class institution for the benefit of girls from the mountain and rural sections of the state, where there are no educational advantages or Christianizing influence. There is within the diocese a large population of just such people and the building up of future Christian homes will depend to a certain extent on the training which can come in no way except through such an institution. If

the bishop's desires can be realized, there is no reason why the school should not become such an experiment station—especially for the rural work—in which the general Church would be justified in having a great deal of pride.

The school is located on Boston Heights, the highest peak in the Ozark mountains. The climate during the summer is ideal, and when the school is not in session the place could be used to advantage for summer conferences and other Church gatherings. Winslow is a summer resort.

Just a brief contrast between the visits I made there in January, 1918 and January, 1921:

When I first climbed the mountain three years ago and came in sight of the school the picture that greeted me was one of loneliness and desolation. The building looked as though the original coat of paint put on twenty-five or thirty years ago was the only one that had ever been given it. When I entered the building, the impression of desolation stayed with me until I began to realize the sort of training the twenty-eight or thirty girls were receiving under the direction of the Reverend Mr. Mabley and his few co-workers. The walls were dirty and stained from age, the floors were entirely destitute of anything in the way of rugs or floor covering and they contained so many splinters that it made any degree of cleanliness almost impossible. There were no pictures on the walls. No fires were in the building, except in two small stoves. The temperature that year when I visited the school was below zero, and I don't think I ever suffered more from the cold than I did the first night I spent there. The dining room was more like a barn than anything else; it was made of nothing but rough boards and in some places the boards were joined and in some places they were not; the wind and snow came through the cracks in the building and I sat and



GROUP AT THE HELEN DUNLAP SCHOOL

shivered while the girls went diligently and patiently about their work, showing no signs of discomfort whatsoever.

In the evening Mr. Mabley had arranged the programme so that I could get an idea of the training which the girls were receiving along educational lines. I have never seen a sweeter or more wholesome spirit among students or better work done in even some of our very best equipped schools, than was shown here. Mr. Mabley and the three teachers were doing a great work, notwithstanding the fact that they had almost nothing except a shell of a building in which to work. The beautiful chapel was then unfinished.

When I was there this January conditions had very much improved, although the building is still far from being what we would call "first-class" in any way. People have sent in rugs, largely through the Woman's Auxiliary. Some good pictures have been contributed. New beds have been sent in to replace some old wooden beds and mattresses which had been bought many years ago. The whole school is beginning to take on an atmosphere of home. A new dining-room has been built which serves also as a recreational and entertainment hall. After we had finished our supper the last evening I

spent there, the tables were quickly cleared away and the girls provided hour of very delightful entertainment. Sixteen or eighteen of the students sang beautifully some of the old Christmas carols, and selections from *The Holy City*. It would have done you good to have heard their sweet and enthusiastic voices. While the girls were singing, two of the students were quietly washing the supper dishes, the kitchen and dining room being all in one, and two other students spent the time ironing nine rather long table cloths. The ironing was done at that time to conserve fuel.

I give you this illustration to let you see that the girls are getting the very best domestic training as well as other educational advantages. They have entire responsibility for the cleaning of the building, cooking and serving of the meals, and the laundry work; in addition they do some of the chopping of wood in order to provide the fires. When the girls graduate from the Helen Dunlap School they receive, without difficulty, state certificates for teaching. Two of the teachers are United Thank Offering workers.

The building has been repainted, the walls retinted, and most of the improvements which have been made are

The Woman's Auxiliary

the result of the labor of Mr. Mabley's own hands.

The question has come into my mind very frequently during the last year or two, as to whether or not we are justified in sending out such people as those with whom I am constantly coming in contact, where it means that they have to literally sacrifice almost everything that they have in the way of comfort, in order to carry on the Church's work. It is the rarest thing that I ever hear a word of complaint from them and it is glorious that they are willing to make this personal sacrifice, but I hope some plan can soon be formulated which will tend to bring a little more brightness and comfort into the lives of some of our domestic missionaries.

The Field Work.

Since the title of Field or Organizing Secretary was given to me four years ago, my work has been so much of a general character that I have had little opportunity to do real constructive field work, or to develop any sort of a policy that would adequately meet the situation. Wherever visits have been made, however, and the necessary follow-up work done, the results have been encouraging. In view of the fact that it is almost time to plan for the next Convention, there are certain things that should be brought to your attention for consideration in case you desire to take some action.

By real field work I mean the towns ranging in population from 200 to 25,000. There are a vast number of such towns west of the Mississippi River where there are women communicants in the Church who have never had the slightest opportunity of coming in touch with diocesan officers except through letters, and no opportunity for attending any general Church gathering where the necessary information and inspiration can be secured in order that the Church work

in these places go forward. The enormous distances and the lack of funds on the part of diocesan officers make it impossible to visit to any extent throughout the diocese or district. Letters are effective only when some sort of personal contact has been gained.

There are three ways in which the work can be strengthened: First, by designating certain funds to pay the traveling expenses of competent diocesan officers; second, by aiding dioceses or districts which are considering field secretaries when funds are available. Oklahoma has had one for some time who has done both field and religious educational work. West Texas, West Missouri, Kansas, South Dakota and Arkansas would engage such workers if it were possible. Bishop Wise of Kansas desires a United Thank Offering field worker, in case a resignation among our missionaries should release the necessary funds to permit him to have one, and West Missouri wants a United Thank Offering traveling secretary. I promised to bring these requests to the attention of the Executive Board, but could hold out no hope that the requests would be granted before the next Convention; third, by adding to the staff at headquarters two or three women who are capable of doing Church work along general lines, paying them an adequate salary, assigning to them no duties except definite field work, and having the territory to be worked so arranged that it would be possible for the secretaries to come together at the end of four or five weeks, when there could be a little touch of home life and the encouragement which comes from companionship where people's ideals are the same. The Church still needs a great deal of pioneer work to be done. Most of the field work is along this line. It often means poor hotels, dirty, slow trains, irregular hours, a constant giving out of the best that is in one, and little or no opportunity for increasing one's spiritual strength which is so es-

The Woman's Auxiliary

sential if effective work is to be done. I speak feelingly on this subject, and yet my own experience has been vastly different from that which a real field secretary would have. Often I am on comfortable trains, in good hotels, attend general meetings, and sometimes have the companionship of those who are dear to me, and yet, notwithstanding these blessings, I have to confess that at times my courage is at a low ebb. With all that the Church has to offer, and with the readiness on the part of women today to follow when they have any adequate leadership, it seems we have the opportunity to build up a really great field work. The question to be decided is whether we shall dare to accept the challenge.

The Church Service League.

Had it not been for the fact that the Woman's Auxiliary was almost solely responsible for bringing the Church Service League into existence, and I was authorized by the national committee to do so, I should have hesitated in accepting some of the work I have been called upon to do during the last four months. There has been a strong demand for information concerning the Church Service League and it has been my good fortune in many cases to have meetings planned for all the women of the Church regardless of organizations. Assistance has been given in forming some diocesan and parish councils, and the work of the Auxiliary thoroughly explained at each meeting. Numbers of women attending the meetings had previously been ignorant of the Auxiliary's existence. The difficulty for the Auxiliary officers in getting our work before the women has lain in the fact that it has been so hard to get women to attend definite Auxiliary meetings. I am convinced now, beyond the question of doubt, that the Church Service League is the channel which will eventually lead us to victory. I find constantly among

bishops, other clergy and lay people an increasing prejudice against the multiplicity of organizations which has in the past tended to create disunity, rather than to bind together; and a growing desire to strengthen and conserve forces in every way possible. The Church Service League is a wonderful instrument in our hands. It will serve to eliminate ignorance, give breadth of vision, bring sympathetic understanding, and—the best thing of all—it will open the eyes of the blind that they too shall see the heartbreaks, the poverty, the suffering, the very abomination of desolation that exist to a great extent in our Nation, and fairly abound in nations that know not the Christ. A great movement has been started, already embracing both men and women, and its influence has spread farther than people who are not in the general work realize. I do believe, with all the strength that I have for believing, that upon the way in which the question of the Church Service League is answered will hinge to a certain extent the making or marring of women's work in the Church.

I want to say as clearly, as definitely and as deliberately as I can, that I know the Auxiliary is stronger, more unselfish and better equipped to do effective work than it has ever been before. The reports on all phases of the work are an indication. Then again, it is easy to arouse the interest of the women for the missionary work when we can get at them and bring before them the greatness of present-day opportunities and prove to them that there is an actual plan for bringing all women of the Church together. In all the deliberations concerning the matter, the fact should be kept uppermost in mind by Auxiliary women, that the guild women, and the women who have not until the present time manifested the slightest interest in Church affairs, constitute by far the great majority of women communicants in the Church today.

THE FEBRUARY MEETING OF THE EXECUTIVE BOARD

THE February meeting of the Executive Board was held at the Church Missions House on Monday, the fourteenth, the following members being present: Mrs. Butler, Miss Winston, Mrs. Elliott, Mrs. Phelps, Mrs. Pancoast, Mrs. Clark, Mrs. Burleson, Mrs. Stevens, Miss Corey, Miss Sturgis, Miss Lindley and the secretaries of the Auxiliary, with the exception of Miss Boyer and Miss Hendricks.

The members were present at the celebration of the Holy Communion, which during Lent is held daily at the Church Missions House at nine o'clock. The Reverend William E. Gardner was the celebrant.

The meeting followed immediately and was one of great interest. The new officers, Mrs. Butler, chairman, and Miss Winston, secretary, who were elected in December, assumed their duties.

After the reading of the minutes of the previous meeting, the chairman called for the report of the executive secretary. Miss Lindley stated that most encouraging reports had been received as to the progress of the United Thank Offering. With the exception of one diocese substantial gains have been made. It will be necessary, however, that constant and earnest work be done if the great goal which the women have set before them be realized at the next Triennial. Miss Lindley spoke also of her hope that the women of the Auxiliary would do all in their power to awaken and stimulate interest in the great need which the appalling famine conditions have created in China. Stamps similar to those used by the Red Cross for the tuberculosis fund have been prepared and it is hoped that the Auxiliary members will encourage their sale by all possible means.

A communication had been received from Mrs. Bickett, wife of the Governor of North Carolina, and an Auxiliary officer, in regard to an effort which is being made for a better understanding and a deeper sympathy between the races, particularly among the white and Negro peoples in America, and suggesting that during Lent the women of the Church should pray especially that race hatred, which is so great a menace to our national life, might be overcome by the Spirit of Christ.

Miss Lindley spoke also of the fact that she had assured the officers of the Nation-Wide Campaign of the willingness of the Auxiliary to help in the distribution in the parishes of *The Church At Work*, should such help be needed, and in the training of leaders for the groups being formed as part of the follow-up programme of the Nation-Wide Campaign. The training in the discussion method which many Auxiliary women have had in their mission study classes fits them for this service.

The reports of the standing committees were next in order. Mrs. Phelps reported for the committee on candidates for the mission field, while Miss Winston reported for the committee on publications and on the United Thank Offering. It is gratifying to know that Octave Thanet (Miss Alice French) has consented to write the lecture on the United Thank Offering. Letters have been sent to the United Thank Offering missionaries asking them to describe a "day in their life". Material such as will be obtained from these letters will be of great value in stimulating interest in the Offering. Miss Winston also reported that the Emery Fund was progressing favorably, and that great interest in it was evident throughout the Church.

The Woman's Auxiliary

Mrs. Wade described visits which she had recently made to the Negro missions in North and South Carolina and in Georgia. She had found excellent work being done and felt that the visits had been of great value to the work of the Supply Department.

Mrs. Biller read a most interesting report of the work which she had been doing during the last four months. It was voted that this report be published and distributed to the women of the Church. It will be found in full on page 201.

Miss Tillotson reported the Institutes in Buffalo and Rochester, in which the Departments of Missions, Social Service and Religious Education had cooperated, and spoke of a series of Institutes which Miss Boyer has been conducting in Maryland, South Carolina and Alabama.

Mrs. Pancoast gave a most interesting account of the progress of the fund for St. Luke's Hospital, Tokyo, and the following resolution was unanimously adopted:

WHEREAS, at the Triennial of 1913 the Woman's Auxiliary created the Woman's Committee of St. Luke's International Hospital, Tokyo, to raise funds for rebuilding the hospital; and

WHEREAS, the time has now come when the American Church to keep faith with Japan must complete the gifts for this most important work at once;

BE IT THEREFORE RESOLVED, that the Executive Board of the Woman's Auxiliary urge all women throughout the Church to do their utmost to further the endeavors of the Woman's Committee to fulfill their pledge of \$100,000.

Gifts may count on parish and diocesan quotas of the Nation-Wide Campaign, and may be designated for special memorials.

\$1000 provides for one bed.

\$250 provides quarters for one nurse.

All gifts through the Woman's Committee should be sent to Mrs. C. R. Pancoast, Treasurer, 408 West Price

Street, Germantown, Philadelphia, Pa., and will be credited as designated.

It was moved that the suggestion be made to diocesan branches that they further the raising of this fund.

At the December meeting a committee had been appointed to prepare a statement on present-day moral standards among women. Miss Corey, chairman of the committee, presented a striking report, which was adopted by the Executive Board, and later by the National Committee of the Church Service League. (This report will be found on page 147 of this issue.)

Mrs. Butler announced the appointment of Mrs. Loaring Clark as chairman of the United Thank Offering committee, and of Miss Corey as chairman of the committee on publications.

MARCH CONFERENCE

ON Thursday morning, March seventeenth, at 10:30 o'clock, there will be held in the Board Room of the Church Missions House the usual Officers' Conference. It will be preceded by the celebration of the Holy Communion in the chapel at 10:00 o'clock. The conference will be planned especially for those who hold the office of president, but all officers and others who may be interested are most cordially invited. It will add greatly to the value of the conference if officers other than the particular ones for whom the meeting is planned can be present to give their aid in the difficult and important questions which will be discussed.

JANUARY CONFERENCE

LACK of space has made it impossible to publish this month the usual article descriptive of the Diocesan Officers' Conference. It was held on January 20th and was planned especially for treasurers. Much of interest to these officers was discussed. A full report will be published in the next issue.

A LIST OF LEAFLETS

Leaflets are free unless price is noted. Address Literature Office, Church Missions House,
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810 The Arctic Hospital. 10c.
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- China**
- 200 The Chung Hua Sheng Kung Hui.
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251 For the Women of Ichang.
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of Leadership.
280 Saint Mary's Hall for Girls, Shanghai.
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501 In the Track of the Trade Winds.
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W.A. 117 United Thank Offering Catechism.
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W.A. 122 A Half Century of Progress.
W.A. 123 Church Service League Prayer Card.
W.A. 124 U. T. O. An Interpretation.
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IT is earnestly requested that inquiries be made concerning Wills admitted to probate, whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: **I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.....** If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," or "For the Department of Religious Education," or "For the Department of Social Service."

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